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THE CATHOLIC CHURCH IN CONTEMPORARY IRELAND[1]

In the county of Antrim, on the north coast of Ireland, about ten miles to the east of the Giant's Causeway, lies the little town of Ballycastle. It grew up in a valley running inland southwest from a small bay, not far from one of the castles of the MacDonnells of the Glens. To the north the town is sheltered from the sea by high ground, where the Catholic church and other religious institutions now stand; to the south rises the dark mountain of Knocklayd, 1695 feet high, one of the more prominent of the Antrim hills. The MacDonnells of the Glens were a branch of the family of the Lords of the Isles, who, about the beginning of the fifteenth century, obtained by marriage a domain in this northeast corner of Ireland. Ballycastle is an out-settlement from the Glens, and, like them, has a considerable Catholic population. The MacDonnells, earls and marquesses of Antrim, although becoming Protestants themselves, protected their Catholic dependents, with the result that to-day, in Protestant Northeast Ireland, this extreme northeast corner, the Glens of Antrim, is held by a Catholic community.

A short distance to the east of Ballycastle are the ruins of the

[1] Paper read at the Twelfth Annual Meeting of the American Catholic Historical Association, December 29, 1931, Minneapolis, Minn.

abbey of Bun-na-mairge, or Bonamargy, a Franciscan house, founded, it is said, about 1475 or 1500. It was destroyed, according to local tradition, during the wars of the Elizabethan conquest, towards the end of the sixteenth century. The friars retired into Glenshesk, the glen that leads into the interior at the foot of the eastern slopes of Knocklayd, and maintained a poor shelter at a place called Ardagh until that too had to be abandoned under pressure of persecution. The story is still told around Ballycastle of Julia MacQuillan, "the Black Nun of Bonamargy," who, after the friars had fled, took possession of the convent and there amid the ruins devoted herself to prayer and penance and the care of the deserted sanctuary. A curious old cross is pointed out as marking her grave at the western church-door. Be this as it may, the cross itself, a rude stone monument of unusual character, with a disc at the intersection through which a round hole has been perforated, must be many centuries older than the abbey of Bonamargy, and may well be a relic of the first ages of Christianity in Ireland. An equally noteworthy relic of a later era is preserved in the new abbey of Bonamargy, built—with the corner-stone transferred from the ancient ruins—on the "Catholic hill" overlooking Ballycastle from the northward. It is an altar-stone of the penal days, an oblong of mottled black marble, bearing the inscription: "Fr. Bonauentura Boylan ordinis S^{ti}. Francisci me fieri fecit Anno Dni 1725." Of Father Boylan we know little, except that he was one of the priests who braved the worst of the penal laws in order to maintain the Faith on the slopes of Knocklayd and through the glens of Antrim, but his altar-stone could, doubtless, tell many a story of Masses said in strange places in the days when priest-hunting, and more particularly friar-hunting, was a profitable industry.

Towards the end of the eighteenth century the restrictions on Catholics began to be relaxed. In 1795 Hugh Boyd, a wealthy local magnate to whom Ballycastle owed much, donated a plot of ground at the south-west of the town for a Catholic "chapel." A small wooden building was erected; the statement is made that it was the first Catholic church built in Ulster since the penal

days, which is as it may be. The building, although much altered, still stands, and is now used as a parochial school. Slowly through the nineteenth century the Catholic people, though losing in numbers, gained in wealth, power and independence. In 1874 the present imposing church of Sts. Patrick and Brigid was built on the hill above the town; in 1880 a commodious presbytery was constructed near by, and in 1905 a parish hall; in 1924 the abbey convent of the Sisters of the Cross and Passion, dedicated to St. Brigid and linked spiritually and materially to the ancient Bonamargy, was completed, a beautiful and impressive addition to the Catholic "city on the hill."

Thus the Catholic who stands on the streets of Ballycastle has, almost within a stone's throw of him, visible monuments of the history of his Church in every age. So it is throughout Ireland. Each step one takes is planted on historic, indeed on holy, ground. In any survey of Catholicism in Ireland, first consideration must be given to the pervading presence of this background of fifteen hundred years of Catholic history, history in which glory and disaster alternate, but struggle and exaltation are never absent. By reason even of purely secular, though non-material, influences the Irishman cannot but be loyal to the faith of his fathers. Religious apostasy is, broadly, as unthinkable in Ireland as national apostasy in, shall we say the United States of America.

In one of the early years of the nineteenth century a certain Catherine MacAuley was born in Ballycastle. As it happens, she was my maternal grandmother, and to seek information about her I, some time since, visited Ballycastle. My search was in vain; as in so many Irish parishes, the extant registers begin only towards the middle of the nineteenth century.—Parenthetically may it be remarked that in a large measure the priests of Ireland do not seem to realize of what priceless historical importance their parish registers are to the far-flung Irish race, even in our day, and still more in ages to come!—So I went back to the little weather-beaten frame building where my grandmother had worshipped, and wished she could have been at my side. Doubtless she rejoiced in her day that once more, after so many generations,

her people had a church in which to bend the knee, but it must have been wormwood to see, standing in the middle of the town—green and towering above that little chapel, the lofty stone edifice of the then Established Church of Ireland. Could she have lived to behold the magnificent group of Catholic buildings that now dominate the whole community her prayer assuredly would have been *Nunc dimittis.*

Ireland, a poor country, has, it is said, indulged in one foolish extravagance, her churches. Such comment misses the spiritual inspiration of which they are the outward and visible sign; misses the economic philosophy of

> Give all thou canst: high heaven rejects the lore
> Of nicely calculated less and more—

and quite fails to comprehend the past of Ireland and the reaction thereto of a high-spirited people. The churches, monasteries and convents with which the Irish people, at great sacrifice, have adorned their land are not unconnected with the sentiment of the Irish poet:

> Sound the loud timbrel o'er Egypt's dark sea,
> Jehovah hath triumphed, his people are free.

Though Irish Catholics won religious liberty, in theory, and with certain limitations, by various measures culminating in Catholic emancipation in 1829, in practice they continued handicapped in many ways, and particularly by their political disabilities. The Irish revolution of 1916-1921, the supreme political upheaval of the present generation, has had powerful repercussions on all phases of Irish life, and not least the religious.

Of the causes and progress of the Irish revolution this is not the place to speak. It must suffice to say that on Easter Monday, 24 April, 1916, the workers' "Citizens Army," led by James Connolly, and a section of the Irish Volunteers, led by Padraic Pearse, seized a considerable portion of the city of Dublin and proclaimed an Irish republic; that the insurrection was crushed by the British army after a week's fighting; that fifteen of the insurgent leaders were shot by order of the military tribunals;

and that, by the time the fifteenth man had gone down before the firing squad, the majority of the Irish people had been won to latent, if not open, support of the revolution. In 1919 and 1920 the war broke out again, but there was no repetition of the tactics of Easter Week. The Irish resorted to guerilla warfare and assassination, and the British forces to a terrorism which rapidly lost them sympathy not only abroad but even in Britain. In June, 1921, negotiations for peace were opened; on 11 July an armistice was arranged; and on 6 December a treaty of peace was signed. The Irish Free State came into being, consisting of all Ireland except six counties in the northeast. There followed the usual aftermath of revolutions, a civil war among the Irish themselves in 1922-1923, and sporadic outbreaks of violence in subsequent years.

The six counties excluded from the Free State, in which, taken as a whole, there was a large Protestant and Unionist majority, had in 1921 been, by British legislation, created a principality with restricted self-governing powers. The result has been that for the last ten years Ireland has had two governments, that of the Irish Free State with the great majority of its members practical Catholics, that of Northern Ireland with all its members either enrolled in or acknowledging political adhesion to a secret society whose *raison d'être* is opposition to the Catholic Church.

The Irish revolution has been remarkable, if not quite unique, among European revolutions in that it had no anti-Catholic flavor. The anti-Catholics were on the other side. A careful observer wrote of the rising of Easter Week, when the later phase of the struggle was still in the future: "To speak of a Catholic Revolution is practically an oxymoron. Yet Pearse's movement inevitably claims the epithet. Since the days of the *Chouans* so many practising and believing Catholics, aided by so few who were not, never set out to combat an established government. . . . And—what would if possible be less believable to a continental observer—the Freemasons were found well-nigh to a man on the side of constituted authority engaged in putting down the insurrection." [2]

[2] Arthur E. Clery, *Poets of the Insurrection* (Dublin: 1918), p. 59.

The labor movement in Dublin contained a small ingredient of Socialism: James Connolly, it is said, had, under socialistic influences, fallen away from the practice of his religion, but at the end he returned to the Faith. Sometimes its opponents accused the Sinn Féin party of being anti-clerical: the only foundation was that Arthur Griffith, its leader, criticised equally unsparingly priest and layman who did not square with his ideals of duty to country. A few insurgent leaders, and a relatively smaller number of the rank and file, were Protestants.

Easter Week inaugurated the revolution in the grand manner. Its history reads like a romance of chivalry. Its gesture was successful with the Irish people, but its methods would never have forced negotiations from an imperial government. Over Ireland after 1916 came a change like that which passed over Europe after 1914: when the war broke out again, to the ideals of chivalry and sacrifice were joined those of "blood and iron" and the "will to conquer." The wholesale assassinations, ordered by the Republican military headquarters and executed by the Irish Republican Army, presented a serious moral problem. The Catholic Church in Ireland made no official pronouncement on the subject, and was in consequence severely criticised by her, and Ireland's, enemies. The Catholic Church is always loth to invoke her spiritual authority in political struggles. It is only recently that she has taken definite action condemning the organization that is believed to be mainly responsible for the occasional but persistent outrages which have marred the tranquillity of the Free State during the past eight years, and also condemning a number of very small but active Communistic societies in league with the Bolsheviks of Russia. Every revolution carried by violence has its evil influences, and the Irish revolution was not an exception.

The Irish revolution was a political, not a religious, struggle. This statement holds true, from Easter Week to the Treaty of London, for the twenty-six counties in which Catholics form an overwhelming majority. It does not hold true of northeast Ulster. There the upheaval became a fight between Catholics and Protestants, a Twelfth of July riot turned into civil war. The Ulster

Orangeman defines political issues on religious lines. When the Republicans attacked a policeman because he was a government official the Orange mobs retaliated by assaulting their Catholic fellow-citizens because they were Catholics. Belfast, an industrial city of over 400,000 inhabitants, of whom slightly less than one-fourth were Catholics, living, for the most part, in segregated enclaves, became for two years, from July, 1920, to June, 1922, a scene of horror. During this period 420 people were killed and over 1600 wounded. On 21, July, 1920, riots began in the shipyards, as a result of which all Catholic workmen were expelled, many of them after receiving serious bodily injuries. Henceforth the Catholic sections of the city were in a state of siege, subject to systematic terrorism, to bursts of rifle-fire, sniping, and bombing, and to frequent raids in which men, women and children were butchered with almost unbelievable savagery, and whole rows of houses destroyed. The connection with the war going on in the remainder of Ireland was little more than nominal: there, hostilities ceased with the armistice, while in Belfast they grew worse, and reached their climax after the treaty.[3]

That agents of the Irish Republican Army were operating in Belfast, at least till the truce, may be regarded as certain; that some of the Catholic people who were not of the I. R. A. resisted attack and occasionally struck back fiercely at their persecutors is also certain; but the statement of the Catholic archbishops and bishops assembled at Maynooth on 26 April, 1922, cannot be gainsaid:

> No reasonable man will believe that Catholics, who form only one-fourth of the city's population, or Sinn Féiners, who form a much smaller percentage, are the instigators or originators of riots in which they are always the chief sufferers.

To this may be added the resolution of the Irish Protestant Convention held at Dublin on 11 May, 1922:

> We abhor and condemn as unchristian and uncivilized the murders and outrages which have been committed upon men, women and children as a

[3] Cf. Patrick J. Gannon, "In the Catacombs of Belfast", *Studies*, June, 1922.

result of sectarian hatred, as well as the forcible depriving of any Irish citizen of his means of livelihood because of his conscientious opinions. We place on record that, until the recent tragedies in Co. Cork,[4] hostility to Protestants by reason of their religion has been almost, if not wholly, unknown in the twenty-six counties in which Protestants are in a minority.

The supreme test of persecution even to death has not been lacking to Catholicity in the Ireland of our day.

It is not to be inferred, however, that the Protestant or even the Orangeman of the northeast of Ireland is a cross between a Bashi-Bazouk and an Iroquois scalp-hunter. The average Orangeman is a kindly person who would do no harm in the ordinary intercourse of life to his Catholic neighbors. But he is an outstanding example of social atavism: on politico-religious topics his mental processes are those of the seventeenth century. He believes that civil and religious liberty, which are the peculiar glory and monopoly of Protestantism, depend on his own individual vigilance against the machinations of the Pope; from the cradle to the grave his ears are made familiar with "putting down the Fenians" and "slaughtering the Papists"; and twice a year, on the anniversaries of the battle of the Boyne and the relief of Derry, he falls a victim to an epidemic brain-storm. The fever of the revolution wrought a brain-storm long drawn out, under which the wild fanatics and the hoodlums of Belfast reverted to their type and their teaching. Only a very small minority were actively concerned in the pogroms, but the vicious system of sectarianism, like the vicious system of nationalism in a world-war, blocked respectable citizens from taking any action that might be interpreted as sympathy for the enemy.

However, brain-storms pass, whether after a day or two years, but the atavistic politico-religious principles remain. Even in his periods of "normalcy" and good-will the Orangeman is absolutely determined on one thing: to maintain his own political supremacy.

[4] On 27 April, 1922, five Protestants were murdered in Cork county, apparently in reprisal for the killings in Belfast. If these were reprisals, the universal execration with which they were greeted brought them to an immediate stop.

In politics his attitude towards Catholics is not unlike that of the whites of the southern United States towards the negroes in the years following Reconstruction. It is the opinion of careful observers that in public and municipal affairs Catholics in Northern Ireland are today in a considerably worse position than they were twenty years since. Of the six counties and two boroughs that were incorporated in this new state two counties, Tyrone and Fermanagh, and one borough, Derry, had each a Catholic majority. One of the first acts of the new parliament was a reorganization, in 1922, of the municipalities in what was, it is asserted, a barefaced gerrymander against Catholic voters. Since then Protestants have had a substantial majority on the councils of these three Catholic municipalities. In 1929 the parliamentary constituencies were rearranged, again, it is charged, by gerrymandering methods; and the system of proportional representation, enabling minorities to win a fair number of seats, was abolished. Catholics are almost entirely excluded from the public service, and a new educational system gives serious dissatisfaction.

Prior to 1921 there was a single system of education for all Ireland, but it was amorphous and more or less inefficient. From the religious point of view, however, it was generally acceptable to Catholics. Governmental control was exercised through various boards on which, for the most part, Catholics were well represented. The national primary schools were nominally nonsectarian, but practically those that Catholics attended were, normally, Catholic in character, owned by Catholic trustees and administered by managers who, almost always, were the respective parish-priests. Secondary schools were subsidised by the state, but privately owned—those for Catholics, by religious orders or diocesan trustees.

The Northern Ireland Education Act of 1923, modified by later amendments, centralised governmental administration in a Minister of Education, and greatly increased its range; required that all schools receiving full state aid must be transferred to the ownership and local control of the municipal councils; permitted schools not transferred to continue to receive a subsidy, relatively

smaller, at the discretion of the Minister; and authorised public payment for "simple Bible instruction" in the newly provided and transferred schools. The Catholic bishops at once declared "the proposed schools are impossible for our children"; Catholics have not transferred their schools; and there has been constant friction over the discretionary aid granted by government.

When the boundary of the Irish Free State is crossed we are in a different world. Politics here are not based on religious differences. The state is maintained as a strictly secular institution, and the spirit as well as the letter of the constitution (based on the treaty of 1921) is rigorously observed: "Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen, and no law may be made either directly or indirectly to endow any religion or prohibit or restrict the free exercise thereof or give any preference or impose any disability on account of religious belief." A small number of good Catholics have been highly critical of such a policy pursued by a government whose members, with one exception, are practising Catholics.

But there are fields in which religion and politics necessarily overlap. One of these is the restraint of the public presentation of matter which may lead to sin or crime or may give serious offense to a large body of well-deserving citizens. The Censorship of Films Act, passed by the Oireachtas, or Free State Parliament, in 1923, provided that no motion-pictures should be exhibited in public unless certified by the Official Censor appointed by the Minister of Home Affairs. The Censor was required to certify any film presented to him "unless he is of the opinion that such picture or some part thereof is unfit for general exhibition in public by reason of its being indecent, obscene or blasphemous or because the exhibition thereof in public would tend to inculcate principles contrary to public morality or would be otherwise subversive of public morality." The Censor may also allow only portions of a film to be shown, or restrict its exhibition to certain classes of people or certain geographical districts. An appeal was allowed to an Appeal Board of nine members, appointed by the

same minister. In general, the censorship has been applied more rigorously, and much more in accord with Catholic ideals, than in other countries. During the year 1930, out of 1321 "Drama and Variety" films submitted, 185 were rejected and 202 received expurgatorial cuts; of the 185 rejected the Appeal Board admitted 13 as submitted and 15 others with cuts. The situation has called forth threats of boycott from the film-renters of London, and the sarcasm that "theatre architects in Ireland must have a troublesome time designing theatres so that the audience can see stage or screen over each other's haloes." On the other hand the story goes that when one of the renters pointed out that he had no Free State rules similar to those of the British censors the Irish official replied: "Our rules are now the oldest and the shortest in the world; you will find them in any catechism. They are generally known as the Ten Commandments." [5]

In 1929 a further Censorship of Publications Act was passed. It was introduced as a result of Catholic agitation, but was opposed by some Catholics and received only moderate support from the government. The act may be divided into an optional section and an obligatory section. Under the first the Minister of Justice may, after complaint has been received, and on the recommendation of a majority of five members of the Censorship of Publications Board, prohibit the sale and distribution of a book that is indecent or obscene or promotes birth-control. Periodicals come under the same regulation, with the addition of such as "have devoted an unduly large proportion of space to the publication of matter relating to crime." The obligatory portion of the Act places restrictions on the reporting of judicial proceedings, particularly those relating to conjugal relations, and prohibits the printing, publishing, sale and distribution of literature setting forth methods of birth-control. During 1930 the ban was applied to 44 books and 12 periodicals. The Act is so recent that discriminating information as to its effects is not available.

Divorce, as distinguished from separation, cannot be granted by

[5] *Manchester Guardian Weekly*, 13 November, 1931, p. 395.

the Free State courts, and the attempt by private member's bill to introduce judicial divorces has been decisively defeated. It would appear that a majority of Protestants as well as of Catholics is opposed.

By the Intoxicating Liquor Acts of 1924 and 1927, the government, in the face of an influential opposition, made drastic reductions in the hours for the sale of intoxicants and, what was more important, in the number of licensed houses. In neither respect, however, did they go quite as far as the parliament of Northern Ireland in its legislation of 1923.

In education, nearly as extensive a revolution has been wrought in the Free State as in Northern Ireland, but by administrative methods rather than radical reconstruction. As in the North, governmental control has been increased and concentrated in the hands of a responsible minister, but the local management is still, for Catholic schools, in the hands of the Catholic priest; for Protestant schools, of the Protestant minister or his representative. It may be noted that the department declares that of all subjects taught religious instruction is "by far the most important." In the case of secondary schools, increased grants towards salaries and more rigorous requirements as to teachers' qualifications have resulted in a growth in the proportion of lay teachers.

University education is provided for Catholics by the National University of Ireland, with its chief centre in Dublin, but having constituent colleges in Cork and Galway. It remains, as it was created by the British Government in 1908, a non-confessional institution, but is Catholic in control, personnel and atmosphere in much the same way as the average state university in America is, in these respects, Protestant.

In affiliation with the National University is St. Patrick's College, Maynooth, Ireland's famous seminary. About six hundred students are enrolled there: in 1930 seventy-three of its graduates were ordained to the priesthood. There are other smaller seminaries in Ireland, which, assuredly, does not lack vocations.

The Free State government has met with strong criticism because of its Irish-language policy. Irish is made compulsory in the primary schools, in the National University matriculation, and

in the first years of that university's Arts course; and a necessary qualification for teachers' certificates and appointments to the civil service. On Catholic grounds there should be no objection; the Irish language bears the impress of Catholicity even more than English does of Protestantism; and for a time Irish may be some offset for Catholics to the tremendous cultural, social and financial advantages that non-Catholics will possess throughout Ireland.

This inferiority of potential opportunity for Catholics is a matter of some consequence. According to the census of 1926 Catholics formed 92.6 per cent of the population of the Irish Free State, yet they numbered only 85 per cent of civil servants, 83 per cent of employers, managers and foremen in industry, 80 per cent of railway officials, 78 per cent of physicians, 73 per cent of farmers holding over two hundred acres, 71 per cent of male clerks not in government employ, 70 per cent of lawyers, 64 per cent of civil engineers, 55 per cent of chartered accountants and 47 per cent of bank officials. This is, of course, in the main the heritage from centuries of anti-Catholic rule. It may be noted that there is still some legal debris of disabilities and discriminations against the Catholic Church. The majority are curious rather than important, but it is remarkable that even yet neither the Church as a whole nor the separate dioceses have any legal corporate existence, but must hold property through the troublesome and expensive system of trustees.

It should be added that the Irish Free State maintains a minister at the Vatican and receives an apostolic delegate representing the pope.

It is now time to present a brief statistical and factual summary of the condition of the Catholic Church in Ireland. By the census of 1926, Catholics in the Free State numbered 2,751,269 out of a total population of 2,971,992, and in Northern Ireland 420,428 out of 1,256,561. They experienced a slight relative gain in the Free State since 1911, and a slight loss in the North, probably in each case resulting mainly from conditions connected with the Revolution. In all Ireland there are four archbishoprics and 24 suffragan sees; 1115 parishes with 2473 parochial and district churches, increased by chapels to over 5000. Statistics now some

years old give the number of priests engaged in diocesan work as 3923, of whom 736 were of the regular clergy. There are some 22 orders or congregations of priests, with about 115 houses in Ireland; five congregations of teaching brothers; and about 45 different communities of nuns with some 478 convents.

Attention should be directed to the recent development of interest in the pagan mission field. The missionary spirit has been active in Ireland since the early middle ages; in the nineteenth century, however, it expended itself chiefly in supplying priests and religious institutions to the growing Catholic populations of Britain, the British dominions, and the United States. Even to-day it is estimated that there are nearly 3,000 Irish priests and over 5,000 Irish sisters serving abroad in English-speaking lands. But in these the need is no longer so great, and Ireland is turning more and more to work among the heathen. A recent article in the periodical, *Pagan Missions,*[6] gives the following statistics of Irish religious now so engaged: priests, 385; teaching brothers, 259; sisters, 1,063; and in each case the lists are incomplete. In number of priests, Ireland stands seventh among the nations, following France, Belgium, Italy, Holland, Spain and Germany, and preceding the United States and Canada. Special fields assigned to Irish missionary institutions by the Congregation of the Propaganda are as follows: to the Irish province of the Fathers of the Holy Ghost (established in Ireland in 1860), the Vicariates of Sierra Leone, Southern Nigeria, Zanzibar, Kilimandjaro and Bagamoyo, with a population of about 4,000,000; to the Irish province of the Society of African Missions (first introduced into Ireland in 1876), the Vicariates of Western Nigeria and Benin, and the Prefectures of Northern Nigeria and Liberia, in all a population of some 17,000,000; to the Maynooth Mission to China (a purely Irish organization, founded in 1916, just a few weeks after the Dublin insurrection), the Vicariate of Han Yang and the mission of Kien Chang, containing over 5,000,000 persons. The Irish Redemptorists have important charges in the pagan

[6] Use has been made of a summary published in *The Eikon* (Toronto, Canada) for October, 1931, it having been found impossible to obtain a copy of the original publication.

sections of the Philippine Islands, and other Irish congregations are working in various parts of Africa, India and China. Father Gavan Duffy is known throughout the English-speaking world for his work in and his propaganda in behalf of the missions of India.

And what of the Irish laity? In the first place, they supply the men and women and the money that make possible all ecclesiastical effort. But the following headings may be noted of more peculiarly lay Catholic Action, devotional, educational, charitable:

The Retreat movement, especially among the working men of Dublin, is growing steadily. The Third Order of St. Francis is peculiarly strong in Ireland. Many confraternities, especially those maintained by the Dominican Fathers, flourish. There are over 600 sodalities of the Blessed Virgin. In the Apostleship of Prayer, Ireland ranks sixth among the nations in the number of prayers and intentions offered for the Holy Pontiff. The *Irish Messenger of the Sacred Heart* has 253,000 subscribers, besides 3,000 for the edition in Gaelic. In 1927 the *Messenger* office published 469,077 books and pamphlets. "The League of Daily Mass", founded in 1915, has more than 50,000 members, a total which includes the membership throughout the world. The Catholic Truth Society of Ireland is well known beyond the bounds of the Green Isle for its popular doctrinal and controversial publications, but we are not so familiar with its other wide and diversified activities—public lectures, Catholic weeks, study clubs, national pilgrimages, and Catholic press service. Two special organizations have recently been founded, in 1923 the Rescue Society of Ireland to fight non-Catholic proselytism, a not very serious but extremely persistent feature of Irish religious conditions, and the League of the Kingship of Christ, to inculcate Catholic principles in public affairs. The Catholic Young Men's Society, founded in Limerick more than eighty years since, still has a number of large branches, but, in the opinion of some observers, is neither so well organized nor so vigorous as the peculiar conditions of the present day demand. The Saint Vincent de Paul Society in 1927 counted 350 conferences and some 5,650 active members: 27,824 families were visited and 108,938 persons benefited from its assistance. Like

the Catholic Truth Society, its activities are more diversified than in other countries, and include the maintenance of an orphanage, a class for deaf-mutes, sailors' clubs, penny-savings banks, restaurants for the poor, a night refuge for men. The Roomkeepers Society, an organization some 140 years old, assists poorer workmen who are temporarily in difficulties. The temperance propaganda of the famous Father Mathew has been revived in recent years by various organizations, of which the most important is the Pioneer Total Abstinence Association, founded in 1899 and now numbering over 300,000 members. Due to this movement, to government legislation, and, it must be added, to economic depression, there has been in the last two or three years an extraordinary decrease in the consumption of spirituous liquors.

Two movements of recent origin should, perhaps, be selected for emphasis because they seem so well designed to meet the special needs of the present day. One is the Central Catholic Library, founded in Dublin in 1922 to provide "a representative collection of Catholic literature on all subjects bearing on the Faith . . . intended primarily as an aid to students, journalists, teachers, social workers, professional men, writers, and inquirers," but open to all who wish to use it. Already, in large measure because of the energetic work of the Rev. Stephen J. Brown, S.J., it has gone far to attaining its aim. The other movement is that of the Legion of Mary, founded in Dublin in September, 1921, chiefly through the instrumentality of a man who should be described as a worker of wonders in our time, Mr. Frank Duff. It has a somewhat elaborate organization, modelled on that of the Roman military legion, and with its ideals of action those of the Roman legionaries: fearlessness in the face of the moral enemy, self-sacrifice, discipline. Its object, as stated in the handbook, is "the sanctification of its members by prayer and active co-operation in Mary's and the Church's work of crushing the head of the serpent and advancing the reign of Christ." It seeks especially such tasks, open to the laity, as seem impossible. Its standards and its aims appear to be perilously high, and yet, as Professor Alfred O'Rahilly recently wrote, "I made a great discovery, or rather, I

found that the discovery had been made, that there is a latent heroism in seemingly ordinary men and women; an unknown source of energy had been tapped."[7] Mr. Duff states: "No branch of the Legion has yet failed . . . Its members have specialized in the attacking of situations and problems—and places—voted impossible, and have gained a uniform success." In Dublin, three concrete monuments show part of its achievement: the Morning Star Hostel, for the permanent rehabilitation of "down and out" men; another for "down and out" women; and a third for derelict women who can also be described as "fallen." They have been maintained entirely by voluntary workers, and have had extraordinarily good results. The Legion now numbers 130 branches, including many established abroad; is increasing at the rate of about two branches a week; and has received the stimulus of the expressed wish of our Holy Father that it may spread over the whole world.

Such are some of the factual records of Catholicity in Ireland as they appear to an onlooker from abroad. They seem good. And they do not include the intangible evidences of spirituality, the Catholic attitude of mind evidenced in casual speech, the matter-of-fact devotion that sends city house-wives in crowds to the eleven o'clock Mass that is said daily for their accommodation. At least two men who died in our time may, we hope, be some day classed by the Church as of heroic virtue: Father William Doyle, Irish Jesuit who was killed while serving as chaplain in the great war, and Matt Talbot, poor day-laborer of Dublin. The record, I have said, seems good; but the average Irish Catholic of today has not the "guid conceit" of himself as offspring of a chosen people that possibly characterized his father. The average elderly Irish priest will tell you that spiritually the country is going to the dogs. There is change in the things that the priest has loved; the modern world is pressing more and more into the green fields of Ireland; a great revolution has shaken the country morally as well as materially to its foundations. God in his own good time has seen fit to give to some of the Irish people some of the secular

[7] *The Irish Press*, 15 September, 1931.

blessings they have prayed for during seven hundred years. To our blurred vision it would seem that He is likewise reviving old or raising new forces to meet changed needs. Certain it is that from Ballycastle to Skibbereen the average Irishman is faithful still as he has been faithful since Patrick brought the Faith fifteen hundred years ago.[8]

JAMES F. KENNEY.

[8] The book which comes nearest to covering the matter of this paper is *Le Catholicisme en Irlande*, by Dom Thomas Becquet, O. S. B. (Liége, La Pensée Catholique). Some help has been obtained from the Rev. George Stebbing, C. SS. R., *The Position and Prospects of the Catholic Church in English-speaking Lands* (Edinburgh and London: 1930), and from M. F. Liddell, *Irland* (Leipzig and Berlin: 1931). The most valuable repertories of source-material are the various Irish Catholic periodical publications, in particular the annual *Irish Catholic Directory and Almanac*. Other such are *The Irish Ecclesiastical Record*, *The Irish Rosary*, *The Irish Monthly* and *Studies*. *The Dublin Review*, published in London, also contains occasional articles on contemporary religious conditions in Ireland. The present writer has consulted many individual issues of these publications, but has not been in a position enabling him to make use of complete series. He has also used the following pamphlets: The Rev. T. Corcoran, S. J., *Notes sur l'enseignement secondaire catholique en Irlande* (Brussels: 1930) and *Les écoles catholiques en Irlande* (Louvain: 1931); the Rev. M. J. Browne, *Legal Disabilities of the Catholic Church in Ireland* (Dublin, The Catholic Truth Society of Ireland); *The Morning Star: the theory and practice of a great experiment*; and the provisional handbook of the Legion of Mary. Official statistics and other information are to be obtained from the publications of the governments of the Irish Free State and Northern Ireland, more especially the statutes and parliamentary debates, the census reports and the reports of the departments of education. Finally, the writer is indebted for suggestions given personally by the Rev. Stephen J. Brown, S. J., the Rev. Myles V. Ronan, and Mr. Frank Duff.

THE CATHOLIC CHURCH IN PRESENT-DAY RUSSIA[1]

There is being waged in Eastern Europe at this moment an ancient conflict in which the protagonists are not men but principles. The arena, as befits titanic adversaries, is that one-seventh of the earth's surface which stretches from the Arctic Circle to the Hindu Kush Mountains and from the Polish frontier to the Sea of Japan. The stake is twofold. First, the soul of a great nation whose exhausted body has been bludgeoned into passive submission by ten years of terrorism. But ultimately the prize is the soul, the body and the spiritual allegiance of the entire human race. He who visualizes the Russian scene solely within the frame of the Five-Year Plan and limits his inquiry to its political, economic and social accidents has but scratched the surface of the Communist mind. He has not seen the woods because of the trees, has not pierced the first of the seven veils of propaganda that obscure the basic issue between two clashing civilizations.

Soviet Russia is no longer a geographic expression. It is an idea. Those roaring factories built by American engineers, those gigantic collective farms with their Detroit equipment, those imposing hydro-electric plants likewise constructed under American supervision, have so intrigued and fascinated the casual tourist that he generally misses their true, and for the Bolshevik, their only permanent significance. For the midsummer visitor to Moscow, hungry for romance, they are thrilling poems of industrialization—busy marts of trade—stately temples of commerce—daring flights of a new-fledged freedom. But to the calculating builders and masters thereof they are steely instruments of a far-flung purpose and the latest concrete expression of Lenin's dream of universal empire.

The Bolshevik has a complete philosophy of action—is, in fact, far more dialectical and metaphysical than his enemies credit him with being. He has certain first principles which he assumes to

[1] Read at the Twelfth Annual Meeting of the American Catholic Historical Association, December 29, 1931, Minneapolis, Minn.

be true, not subject to discussion and, for him, incapable of refutation. He will argue their application and extension, debate their success or failure, but he will not permit question of their validity. Seriously attacked, even in a purely intellectual way, he will not hesitate to kill an opponent with a cold, satisfying sense of duty done that has had few counterparts in recorded history. Such impersonal fanaticism can be explained only by a great love or a great hatred. For him there is but one categoric imperative: *Thou shalt communize the world, or else destroy it.* He is wound up on that mainspring.

Bolshevism is Monism in every connotation of the term, but Monism enthroned in the seats of Autocracy and supported by an established government and a Red Army. It has set its hand to the creation—first in Russia, then throughout the world—of the "mass-man," a collectivized human machine that will dispense with those attributes of personality that distinguish one individual from another. Form, figure, countenance, strength of body and mind, name, gifts, graces, rank, and age are all weighed in the one balance of economic productivity. To that standard Communism levels all things, known and unknown, and estimates their value by the common denominator of extreme materialism. That done, it organizes the resultant energy into ranks and files of mechanized martinets, obviously devoid of all taint of spirituality, for the eventual conquest of the world. So the peasant is driven to the waiting tractors, the city worker to the lathe and dynamo, all indentured to the service of a State geared to the production of types, not individuals. The universal triumph of the collective impersonal will be achieved by organization and measured by dynes, ohms, kilowatt hours, and metric tons of exportable merchandise.

Soviet political theory and its resultant proletarian culture, *Proletkult,* form a complete system of centralized social control exercised from above downwards, denying all limitation to the power of government. The State claims not merely the legitimate field of temporal rule but unlimited jurisdiction over the entire inner life, the intellects and consciences of its massed citizenry. Whatever challenges that single domination, or divides allegiance,

is incompatible with Marxian Monism and unthinkable in practice. To rationalize this sweeping postulate and lay the axe to the roots of any possible duality, the religious instinct, obviously, must be rooted out of humankind. Any conception of Deity, from the crudest totem worship to the sublimest spirituality of the Fourth Gospel, implies the existence of something alien to Marxian theory. It is not in the bond. In fact, Lenin is on record as having warned his followers that the purer the belief, the more dangerous to the Soviet State.

That religion in Marxian philosophy is considered *opium for the people,* a narcotic which deadens man's intellect, induces fantastic dreams, and retards his economic development, will not be denied by any serious and attentive student of Communist classics, from the *Communist Manifesto* of Marx and Engels down to the *A-B-C of Communism,* which is used at present in Soviet schools as a prescribed textbook. The slogan is openly affixed to a government building just outside the entrance of the Moscow Kremlin. Nicholas Lenin, accepting in fullest measure the integral teaching of Marx, needed no compulsion to accept the militant atheism of his preceptors.

"Religion," he writes in his work *Socialism and Religion,* "is an opiate for the people, a sort of spiritual vodka meant to make the slaves of Capitalism tread in the dust their human form and their aspirations to a semi-decent existence." In his petulant letter to Maxim Gorky, whom he suspected of an "underhand religiousness," he warned his friend:

> Is it not horrible to think what you will come to in this way? God-seeking differs from God-creating or God-making and other things of that kind much as a yellow devil differs from a blue devil. . . . I am reading your article again and trying hard to understand how you could fall into this error. Why do you do it? A thing like that hurts a man devilishly.

Comrade Zinoviev, when president of the Third International, more than once voiced the official attitude of the Soviet State. Thus, on June 17, 1923, he declared to a group of visiting English and Swedish Protestants: "Our programme is based on scientific materialism, which includes unconditionally the necessity of propa-

gating atheism." Again at Christmas, 1924, he fulminated against the Deity:

> We shall pursue our attacks on Almighty God in due time and in an appropriate manner. We are confident we shall subdue him in his empyrean. We shall fight him wherever he hides himself, but we must go about such a question as religious propaganda more carefully in the future. Our campaign against God and religion must be carried out only in a pedagogic way, not by violence or force.

Madame Krupskaya, Lenin's widow, who is reverenced highly as continuing the tradition of her husband, speaks as clearly:

> The need is imperative that the State resume systematic anti-religious work among children. We must make our school boys and girls not merely non-religious, but actively and passionately anti-religious. . . . The home influence of religious parents must be vigorously combated.

Lunacharsky, when Soviet Minister of Public Instruction, was franker still, and speaks with an authority that precludes further argumentation. In setting the powerful and subsidized "Association of the Godless" on its way in 1925, he declared: "With all my heart I wish the 'Godless' every success in its fight against the repugnant spectre of God which has caused such diabolic harm to all humanity throughout history."

One may safely rest his contention on these official pronouncements of responsible members of the Soviet Government. Wherever the spearhead of Communism penetrates, its shaft is clutched by an iron fist sworn to smash all the altars of Christendom. It requires complete liquidation of the "God-idea," whether expressed by Christianity, Judaism, Mohammedanism, or, in short, by any form of belief which admits the existence of a Supreme Being. The present Russian Government has repeatedly declared its intention to extend integral Communism to the entire world, including political jurisdiction over all lands and peoples. And it is not permissible to separate the religious from the political and economic content of Communism, which must be accepted as an indivisible system. Consequently the anti-religious programme considered as a prime tenet of Communism, has been executed consistently within Russia since the revolution as a prelude to its imposition on the non-Communist world.

It is clear that there exists on Russian soil an implacable, an organized, and a militant atheism, supported and sponsored by a sovereign State and designed to be imposed by force on the entire civilized world. If collectivism is the body of Communism, atheism is its soul, and internationalism the be-all and end-all of its external operation. As the nature of fire is to burn, of water to moisten, and of pitch to contaminate, so the characteristic functions of Communism consist in the triple activity of collectivizing the human race, despiritualizing the human soul, and dominating human kind. As a man lives by the simultaneous functioning of heart, lungs, and brain, so Communism lives and functions only in maintaining its three vital activities. Life is dependent on success of the three; death results from failure of any one.

Without the informing spirit of active irreligion, world revolution, for the Bolshevik philosopher, becomes stale, flat, and unprofitable. And the domestic revolution of November 7, 1917, is conspicuously incomplete so long as God remains on Russian soil. Therefore He is to be hunted out of His last hiding place there and then pursued relentlessly through Europe, Asia, Africa, and the two Americas. "We have dethroned the earthly Tzars, now we shall destroy the heavenly ones," ran the opening slogan in the very first number of the notorious atheist magazine, *Bezbozhnik*. It is an error, therefore, of the deepest hue—an error deliberately fostered by Soviet apologists—to conceive or speak of the anti-religious campaign in Russia as an isolated conflict between Church and State regarding their respective rights and jurisdiction; or as revolutionary vengeance visited on the Orthodox Church for alleged failure to meet its social obligations; or as legalized suppression of "counter-revolutionary" elements; or as stern "liquidation" of kulaks opposed to collective farming.

In its official fury against God, Whom it considers a personal enemy, the Soviet State pretends that belief in the Deity is incompatible with Communism. That will depend, of course, on your definition of Communism. Christianity could accept free Communism as readily as it accepts democracy or monarchy; in point of fact, Christians welcomed and practiced the common way of

life eighteen centuries before Karl Marx came upon the scene. The author of this paper has voluntarily lived a community life for twenty-eight years and needs no Lenin or Stalin as interpreter of its advantages or occasional inconveniences. But what neither Christianity nor the individual believer can ever submit to is Bolshevism—obligatory Communism enlarged into an international dictatorship which claims to impose on us by force its Hegelian philosophy of the absolute non-existence of an objective, personal Deity and the substitution in his place of a necessitarian State.

The State, in Hegel's philosophy, is the perfect embodiment of his idea in its social manifestation—mind objectified. Lenin's descent is from Marx, and Marx sat at the feet of Hegel. Realizing, however, that Nature abhors a vacuum, and realizing too that the human intellect, as Professor Millikan recently demonstrated, is borne by reason itself to fulfill its religious destiny, the pragmatic philosophers of Sovietism have supplied emotional substitutes. Hegel's transcendental idealism, which substitutes becoming, *das Werden,* for Kant's unknowable substratum of appearances, *Ding-an-sich,* would have left the Russian moujik as cold and unmoved as it leaves men generally. A God he could understand, but not an unending process of becoming which results in divinity only at the third stage of every triadic development. A God made man and crucified on Calvary he accepted as the supreme *podvig* (expiatory suffering), but he could not be expected to understand the Hegelian postulate that progressive negation is a creative act resulting in more perfect being. So the prophets of the Bolshevik dispensation descended to the concrete and the tangible. Nicholas Lenin became God of the Russian land, his words sanctified as holy writ and the sickle and the hammer erected as the cross of salvation.

It does not fall within the scope of the present report to present a complete study of religious persecution in Soviet Russia, but only of the latest phase so far as it coincides with the adoption of the Five-Year Plan. Briefly, the story may be divided into four phases. The first period (1917-1920), covering the earlier years of revolution and civil war, was marked by shocking brutalities

and excesses that constitute a revolting page in the long annals of man's inhumanity to man. No pretense of "counter-revolution" can avail to justify the animal fury exhibited. From 1918 to 1920 not less than twenty-six archbishops and bishops and twelve hundred priests (Orthodox clergy) were massacred.

The period 1920-1924 may be described as the era of governmental attack on ecclesiastical institutions under cover of legal proceedings. The universally respected Bishop Benjamin of Petrograd was put on trial for propaganda purposes in 1922; the evidence, however, developed so favorably for the courageous prelate that the authorities whisked him from public sight and murdered him in secret. Obstruction of famine relief was alleged in its turn, although the Patriarch Tikhon offered sincere coöperation in stripping churches of their ornaments for conversion into funds for famine relief and only resisted the confiscation of the Eucharistic vessels. Those familiar with Soviet practices can have no delusions about the ultimate intent of the iconoclasts during the long struggle with the Orthodox Church. When offers were made to redeem the sacred vessels by ransoming them with equal sums of money, the offers were refused, or else accepted, only to have the objects confiscated anew so that they might be ransomed all over again. In the meantime the government was spending large sums on foreign propaganda and exporting wheat even from famine regions. In short, confiscation of Church property under cover of famine relief furnished an admirable starting point for the elimination of the physical equipment of the churches.

In this connection the present writer speaks from personal knowledge, having been witness to confiscation activities in 1922. Likewise he witnessed the exportation of large supplies of foodstuffs, having made a study of this subject at a certain port in South Russia at a moment when similar supplies were being received from charitable sources through northern ports. The sailors of the foreign ships then taking on cargoes of grain informed the writer that the destination was Hamburg.

The insincerity of the claim that Church property was needed for conversion into funds to combat the famine in the Volga dis-

trict was conclusively demonstrated from another quarter. In May, 1922, the Vatican proposed to the Soviet Government that the chalices and sacred objects of a liturgical character then being requisitioned in Petrograd should be left in the possession of the churches in consideration of an equivalent sum in cash to be paid by the Holy See. The text of the proposal follows:

THE VATICAN
SECRETARIAT OF STATE OF HIS HOLINESS
May 14, 1922 (No. 3605)

To His Excellency, M. Chicherin, Russian Delegation,
Genoa

Excellency,

. . . In this connection, I have the honour to inform you that, according to a telegram from Mgr. Cieplak to the Holy Father, the State authorities of Petrograd insist on the surrender of the sacred and valuable articles of worship in order that the money from the sale of them may be devoted to famine relief.

On this subject I hasten to inform Your Excellency that the Holy Father is ready to buy these sacred and valuable objects, and to deposit them with Archbishop Cieplak. The price agreed on will be immediately paid to Your Excellency or to any other person whom the government may nominate.

I beg Your Excellency kindly to favour me with a reply to this request as soon as possible, and to be good enough to transmit the necessary orders to Petrograd.

Accept, Excellency, the assurance of my very high esteem.

(*Signed*) Joseph Pizzardo
(*For the Secretary of State of His Holiness*)

The Soviet Commissar of Foreign Affairs replied under date of May 17, from the Genoa Conference:

SANTA MARGHERITA
May 17

. . . In what concerns the very interesting proposal contained in the second part of your letter, they were immediately transmitted by me to Moscow, where they will certainly be examined with all the good-will such proposals deserve.

No answer was vouchsafed by the Kremlin. Again on June 7,

1922, a telegram was sent directly to Lenin by the Cardinal Secretary of State:

HIS EXCELLENCY, M. LENIN, MOSCOW

. . . Besides, I should be very grateful to know what reception has been accorded to the proposal of the Holy See to buy the valuables conformably with the letter addressed to M. Chicherin on May 14.

(*Signed*) CARDINAL GASPARRI

The Vatican, June 7, 1922

I suppose that some clear mind at Moscow saw the impasse. If the offer were to be accepted, the vessels of the altar would be saved and money would still be guaranteed for famine relief. Obviously that would nullify the very purpose of the confiscation, which was not famine relief, but destruction. On the other hand, the offer could not be explicitly refused at a moment when the Soviet Government was desperately in need of funds and had authorized Maxim Gorky to make his famous appeal to the world. Formal refusal would let the cat out of the bag and reveal the true purpose of the confiscation. Hence the offer was ignored; no answer was ever returned. But none was needed. The patent conclusion is on record for all time.

Arrested in March, 1923, together with fourteen of his clergy, the Catholic Archbishop of Petrograd was put on trial for his life and condemned to death, as was Monsignor Budkiewicz, Vicar of St. Catherine's on the Nevsky Prospekt. The indignation of an outraged Christendom saved the life of Archbishop Cieplak, but was unable to effect the slightest modification of the Soviet purpose to execute Monsignor Budkiewicz. That distinguished and respected prelate paid for his constancy by having his brains blown out on the night between Good Friday and Holy Saturday, March 30-31. The author of this report was present in the courtroom during the five days of that historic trial and can testify that the only crime proved against the victims was their inability to accept the alternative proposed by Mr. Krylenko, the Public Prosecutor. The question was put in my own hearing:

"Will you stop teaching the Christian religion?"

"We cannot," came the uniform answer. "It is the law of God."

"That law does not exist on Soviet territory," replied Krylenko. "You must choose. . . . As for your religion, I spit on it, as I spit on all religions."

The basic issue of the religious "problem" in Russia was thus publicly defined by the Soviet State: clear-cut alternative and clear-cut acceptance of the penalty. Those who survived that trial went unflinching to prison or to exile with the same fortitude their successors are manifesting in 1931.

The third phase, from 1924 to 1928, has been described as the period of comparative quiescence. If less spectacular and less sanguinary, it proved equally effective through its calculated programme of slow attrition that achieved the gradual disappearance of religious persons without possibility of replacement. Joseph Bielogolovy, forty-six years of age, a brilliant professor of the Ecclesiastical Academy at Petrograd, was early signaled out by the Bolshevik authorities—and rightly so—as a priest of true episcopal timber. Urged to accept "consecration" at their hands as bishop of an anti-Catholic sect which would enjoy their subsidized favor in order to labor at the undermining of faith in general, he calmly spurned the insidious offer and paid for his loyalty to conscience with his life. He was shot in 1928. Dominik Ivanov, about the same age, former Vicar of St. Catherine's, Petrograd, banished to the unspeakable horror of Solovetsky Island in the White Sea, succumbed in the freezing darkness of that island prison during the same year. It was from this new Siberia that eighteen prisoners, worn to skeletons, escaped, as if by a miracle, two years ago and reached the shores of Finland. "Kill us here," they begged the astonished Finnish guards between Martukule and Kiolaarvi, "but don't send us back where they will kill us by inches."

There still remain on Solovetsky Island, undergoing the agony of slow execution, the following Catholic clergymen: Monsignor Boleslav Sloskan, Apostolic Administrator of Mohilev and of Minsk, who was arrested in August, 1927, and, after the worst

form of physical and moral torture, deported to the Island and sentenced to hard labor (it is of this confessor of the faith that the Sovereign Pontiff made mention in his letter of February 2, 1930); Paul Chomicz, thirty-six years of age; Vincent Dejnis, forty-nine years of age; Adolphe Filip, forty-four years of age; Vincent Ilgin, forty-three years of age; Joseph Iuzwik, fifty-six years of age; Casimir Siwicki, forty-five years of age; Miecislas Szawdinis, thirty-four years of age; John Troigo, forty-nine years of age; John Versocki, forty-one years of age; the two theologians Tysowski and Woronko. All belong to the Diocese of Mohilev. The list continues: Nicolas Alexandrov, Potapi Emilianov, and that intrepid hero Leonid Feodorov, Exarch of Russian Catholics of the Oriental Rite, and Bishop Frison.

And still the list goes on: Cesar Feodorovitch, Victor Krivent-chouk, Basil Styslo, Paul Ascheberg, Joseph Kolch, and John Furch, the last of whom was sent into exile for the crime of having warned his parishioners against certain immoral moving-picture films then being shown at the local cinema.

The last name we have is that of Father Shchepaniouk, a priest of the Oriental Rite from Kiev. The complete roster of those undergoing a similar agony for conscience's sake in distant points, such as Siberia, Turkestan, and the Caucasus, is known only to God. But among them stand out the venerable Apostolic Administrator of Kiev, Monsignor Theophile Skalski, fifty-two years of age, and Father John Deubner; the former has been imprisoned for three and one-half years, the latter for more than eight years. Canon Anton Vassilevsky sealed his faith with his life during the first week of October, 1929, dying in South Caucasus, in absolute isolation.

This list is but partial; it was correct in the summer of 1930, but new additions and the merciful hand of death have doubtless impaired its strict accuracy at the present writing. Many of these martyrs and confessors of the common faith of Christendom I knew personally. I also know their crime. They believed in God, taught His revelation, and the moral law as God gave to each the light to see His truth and justice. Confronted by an atheist gov-

ernment demanding surrender of religious liberties, they refused to abdicate an inalienable right as familiar to Americans as the air we breathe. We accept the atmosphere about us as matter of course; we only know how precious it is when the hands of a strangler close about our throat. The memory of Mr. Krylenko's gleaming bayonets around those doomed men and the farewell touch of an unfaltering hand in the heavily guarded corridors of the Butyrki Prison served to illumine the meaning of human liberty and enhance its value forever. It was worth a lifetime of theory for the present writer, who witnessed these events.

The latest period 1928-1933 (it is planned to abolish religion by the final year of the Five-Year Plan), may be described as the closing phase of legalized extermination. Simultaneously with the adoption of the Plan, legislation was prepared for a more comprehensive attack on the religious front. Identification of this objective with the political and economic purposes of the Plan is common in Soviet literature and in the pronouncements of public officials. Not only is membership in the Communist Party, with the privileges it confers, reserved for those who profess atheism, but entrance into the collectives becomes practically impossible for practicing believers. Naturally, both these statements have been denied, but the evidence is abundant and conclusive. Soviet reports on party membership from the beginning record the number of members expelled for religious "superstition." Refugees to Germany during the mass flights of 1930 testified that they were willing to accept collectivization but unwilling to submit to obligatory atheism. The Regional Committee of the Party in Samara "cleaned" the Middle Volga section by expelling 453 persons for "fulfilling religious rites." *Bezbozhnik* frequently carries full-page illustrations to the same effect—the Five-Year Plan crushing three grotesque figures labeled Jehovah, God, and Allah, with the explanation: "The Five-Year Plan—this is a practical plan for annihilation in the fight against religion. Long live the Five-Year Plan!" Or a workman, flanked by two enormous new factories, is sweeping Almighty God into the ash heap. Another workman, against a background of chimneys and new construction, is dump-

ing Christ from a wheelbarrow into the refuse pile. A Communist boy, about five years of age, bears a banner inscribed, "I am going over to the continuous working week," and kicks over a church in his way. A grotesque angel, trumpet in hand, stationed outside a stable suggesting Bethlehem—the Virgin, with an ox and an ass, is seen inside—interrogates a disappointed Saint Joseph: "Well, can I blow? Has he been born?" Joseph answers that there will be no birth—the five-day week has destroyed all that.

But it is the legislation of April, 1929, adopted simultaneously with the Plan, that provides the full key to the situation by outlining the administrative methods to be employed for the complete liquidation of religion. On three successive days, April 26, 27, and 28, 1929, *Izvestia* reproduced the text of the new decree, dated April 8. The general tenor of these ordinances reveals a programme whose ultimate purpose is gradual suppression of external worship in order thus to achieve eventual disappearance of religion as a fact. This is a favorite Bolshevik device. First reduce an institution or a person to impotence by throwing a network of obstacles around it; then, in due time, proceed to its physical destruction as something "no longer useful or needed." Article 13 of the Constitution of July, 1918, and Article 4 of the law of May 11, 1925, made ambiguous mention of freedom of conscience and provided equal authorization for "religious propaganda of all cults and anti-religious propaganda." This was at least a semblance of religious toleration. I say "semblance" because as early as 1926 the Commissariat of Justice interpreted what Soviet jurisprudence meant by liberty of conscience. It was explained that the law secured freedom of belief in the subjective but not in the *objective* sense. With characteristic cynicism, and with complete superfluity, officials conceded that the Soviet Government does not hinder any individual from believing whatever he likes, or from not believing in anything at all, so long as his external actions are in conformity with the existing law of the land. But even that last shred of protective legality disappeared in 1929.

The new decree—which also abrogates four other ordinances published between 1921 and 1923—makes no mention of liberty of conscience, of worship, or of religious propaganda. The only guar-

antee accorded in this field is to anti-religious activities, which alone enjoy governmental favor and unlimited scope. Believers are mentioned only as subjects of penalties, persons to be controlled, limited, segregated by social discrimination, and punished for the slightest infraction of the multitudinous prohibitions leveled against religious practices. The decree registers their existence as a necessary statement of fact. There is no bill of rights for them, but only a catalogue of anticipated crimes. The original, organic law of the land already deprives of all civic rights priests and nuns; the new text includes in that disenfranchisement all lay folk as well who identify themselves with the exercise of religion—such as beadles, charwomen and sweepers of sacred edifices, sextons, choir singers, and deacons.

The order is signed by M. Kalinin, Chairman of the All-Russian Central Executive Committee; A. Smirnov, Deputy President of the Soviet of People's Commissaries of the U. S. S. R.; and A. Dossov, for the secretary of the All-Russian Central Executive Committee. The document is dated Moscow, Kremlin, April 8, 1929.

A groundwork of legality having been thus copiously supplied by the government, complete extermination of religion should then be merely a matter of time—by 1933. The decree was duly signed by M. Kalinin, President of the Union. A short time later, the kindly old gentleman stepped over to the Association of the Godless and pointed out to its general assembly the practical steps to be taken for the achievement of the evident purposes of the decree. *Izvestia* of Wednesday, June 19, 1929, reported the address of the head of the Soviet State. His general theme was: "Warfare on religion is a necessary and a highly efficacious means to prepare the way for Communism."

> Comrades, (he concluded), it seems to me that our work of propaganda on the anti-religious front is relatively weak. We must spread the idea of atheism and the Association of the Godless in the factories, the workshops, and in the country places. . . . But with prudence, however, for the conflict against religion must not only use external means. It is a philosophy as well—it erects materialism above idealism. Consequently, the government cannot do everything, if the ground is not prepared. . . . Let us

suppose that tomorrow Easter is coming round again. Without doubt, from the point of view of a simple atheist, one should simply exterminate those, all those, who observe this foolish feast of nothingness . . . But, Comrades, if to you who are the executors of the atheist programme the activity of the government seems insufficient, remember this: in order that the government may not have to limit itself to external measures of repression against religion, it will be necessary to augment and develop the centres of atheist activity.

With the President of the Union thus clearly tracing the campaign, no competent student of Russian affairs can doubt what the Bolsheviks are the first to admit. The commissars frankly and cheerfully propose as their ideal what Gladstone so well described in his succinct phrase: "The negation of God erected into a system of government."

The customary denial of religious persecution has periodically been cabled from Moscow and complete liberty of conscience vindicated, provided, of course, it be exercised with existing legislation. This interpretation, which seems to satisfy certain timid souls in America and elsewhere, is to be expected, as denial and counter-charge have formed the order of the day in every attack on religion. The Roman Neros first set that fashion by outlawing Christianity and then massacring Christians, not precisely because of their religion, but for illegally refusing to offer a few grains of incense to the pagan deities.

The Soviet Government fears no famine today, but from its own statistical records the destruction of church edifices—Catholic, Orthodox, Protestant, Jewish, and Moslem—by demolition, by dynamiting, by conversion into clubs, cinema, museums, warehouses, and circuses still goes on. A dispatch from Soviet sources dated February 22, 1930, puts the number of churches closed or destroyed during the past year at 1,370. They were "needed for public purposes" or confiscated "on demand of the local peasants and workers" or for non-payment of taxes (sometimes 50 per cent per annum of the total value) or "liquidated" to furnish a playhouse for Communist children. A church is requisitioned for a Communist club because the parishioners did not repair the leaking roof—permission to do so having been carefully refused by the

local commissar. The classical example, worthy of a high place in the annals of cynical hypocrisy, is that of the local soviet which had heard rumors to the effect that the foundations of the parish church had subsided, making the edifice dangerous for the good parishioners. To verify this report it was obviously necessary to inspect the foundations; to do this the church was torn down instanter. To the great relief of the commissars they found the foundations to be as solid as the Kremlin wall. Various pretexts appear, but the churches invariably disappear. *Plus ça change plus c'est la même chose.*

Violation of the law forbidding religious instruction to children under eighteen years of age, whether in public or in private, is constantly invoked whenever a demonstration of Communist purity is deemed advisable. In the case of a church which may happen to be open and functioning, it is the simplest of simple matters to assign some zealous young Communist of sixteen or seventeen years to the welcome task of slipping in among the congregation and furnishing evidence. Reading the Gospel of Jesus Christ would be sufficient. Next morning the offending priest is on his way to Siberia or lost among the host of forgotten prisoners in the cells of the G. P. U. He may even be executed in virtue of the unique provision of the penal code which provides that, if a court imposes the maximum penalty for a given offense, then the Central Executive Committee has the legal power to commute that penalty into death by shooting. Hence the Revolutionary Court may impose a purely correctional and disciplinary penalty of one year in prison. But, if that period is the maximum sentence allowed under the statute invoked, the prisoner runs afoul of a supplemental paragraph, number 33, and may be eliminated at the pleasure of the Central Executive Committee.

With reason the Soviet Government last year announced the abolition of its Department of Justice and the substitution of a Commissariat for the Preservation of Revolutionary Order.

A mother in her home, with her children at her knee, is teaching her offspring the faith of their forefathers. She is denounced and may be faced with a dread possibility—of going to prison or

paying a heavy fine, or suffering the moral torture of seeing her child torn from her bosom and placed in the Communist school, where it will be taught the militant atheism of the State at the expense of the parent. To be sure, this is all quite legal, if by "legal" one means in accord with Soviet law.

The Protestant religions have not escaped the common fury. No journalist in Europe or America is better qualified to analyze the Soviet persecution than Paul Scheffer, whose long residence through many years in Moscow has enabled him to penetrate to the heart of the Russian problem. In an article published in the *Commonweal* on April 23, 1930, dealing more particularly with the fate of Evangelical pastors, Mr. Scheffer wrote:

> It will serve to give an idea of the way in which the campaign against the clergy has been conducted to state that during the year 1929 the following ecclesiastics active in congregations of German origin along the Volga and in the Ukraine met such fates as these: Pastors Eberlein and Waniger were sentenced to five years in prison, Pastor Brungard to two years, Pastor Keusche to eight years. Pastor Rosenbach disappeared without trace. . . . A Protestant dignitary in Kharkov was jailed and then set free under the provision that he was to labor to frustrate the efforts of German settlers to leave Russia. In these little German communities all excepting a very few Protestant and Catholic churches have been closed. Here is a small specifically documented excerpt from the whole miserable story, and even it is incomplete.

Commenting on the general anti-religious programme as he had observed it since 1922, Mr. Scheffer adds:

> It is therefore not correct to hold that persecution of religion in Russia is of recent origin. It has been systematically and purposefully carried on since the creation of the Bolshevik State, even though with varying degrees of severity. . . . The dozens upon dozens of stipulations imposed upon the religious life of Russia by this April (1929) decree acted like a net in which faith could be strangled without too vociferous a struggle. The decree is indeed a very interesting illustration of the "systematic revolution on a scientific basis" which is the essential characteristic of the Soviet régime.

The Jewish religion is assailed with the same persistency and with equal hatred. In an authoritative report delivered before the American Jewish Congress held on December 8, 1929, at the Hotel

Pennsylvania, New York, Mr. Leo Glassman presented the results of ten months of investigation into the fate of his co-religionists in Soviet Russia. Facts, dates, places, names, and circumstances are freely cited in substantiation of his indictment of the Soviet Government's manoeuvres to abolish belief in God. And the Chief Rabbi of England, Dr. J. H. Hertz, in a letter to the London *Times* on February 14, 1930, protests against "the strangulation of religious instruction" in Russia, and labels Rykov's assurances of complete religious liberty "a cruel jest." Appealing to right-minded Englishmen, the Chief Rabbi continued:

> Let them voice their indignation and horror at this spiritual pogrom. For what is trampled under foot under Soviet rule today is conscience, religious liberty, and everything that is most divine in the human spirit.

From the followers of Mohammed, the following energetic protest was forwarded to the Holy See early in 1930. In alluding to this telegram, Monseigneur d'Herbigny, President of the Pontifical Commission for Russia and a Vatican official, assumes responsibility for its authenticity, omitting for prudential reasons the place of origin.

> We Mussulmans . . . take the liberty of bringing to the attention of Your Holiness, as chief representative of Christianity, the fact that our co-religionists, the Tartars of the Volga regions and in the Crimea, are being bitterly persecuted by the Soviet authorities along with the Christians. Our mosques are being closed by thousands, our priests are being cast in prison, deported, or executed because of their faith and their loyalty to the religion of our ancestors. The Bolsheviks make no distinction between Christian and Mussulman, since the Moscow Government seeks to destroy all religious belief and so is at war with God. As the religious persecution in Russia menaces both faith in general and the high moral standards based upon that faith, we earnestly hope that Your Holiness will raise your voice in defense of the religion of Islam before public opinion and before the conscience of believing Christians throughout the entire world.

And from Constantinople itself—where, it may safely be assumed, nothing appears in the public prints that is not acceptable to the present Turkish Government—comes a remarkable specimen of plain speech addressed to Moscow. In the newspaper *La République* of May 14, 1930, is found an article over the signature of M.

Mouharrem Feyzi and bearing the significant title, "Turkish Unity and World Politics" (*L'unité turque et la politique mondiale*).

After disclaiming any intent to interfere in the internal affairs of the Soviet Government, which would be as inadmissible as unwarranted interference in the internal affairs of Turkey, the author notes that the oppression of twenty-five million Moslems residing on Soviet territory fully justifies his protest. After specifying the measures of persecution—including death sentences, deportation, arrests, confiscation of mosques, and so forth—the author adds these weighty comments:

> Turkey has been of enormous assistance to Russia in the establishment of her influence and in enabling it to continue. This was done because Soviet Russia promised to leave Turks masters of their own destiny. When the Soviet régime was faced with all kinds of difficulties and was even in serious danger, it was Turks who held out the hand of friendship and saved them from shipwreck. Not a Turk of the Crimea would serve in the armies of Wrangel and Denikin. These superhuman efforts saved the Soviet régime. These two examples which we have just given suffice to demonstrate the value of Turkish friendship. We consider it to be, for us, the clear duty of friendship to recall to Soviet memory these pages of history.

It would be erroneous to conclude that Mr. Stalin's decree of March, 1930, calling a halt on "physical warfare" against God, meant any relaxation of the governmental campaign for the extirpation of religion by 1933. It was a counsel of prudence, not of wisdom. The emphasis has merely been shifted from one sector of the front to another—to that occupied by the Association of the Militant Godless. Already supreme arbiter of education, systematically inculating atheism in the schools, master of life and death by the terrorism of the G. P. U., sole proprietor of printing presses, landlord of all lodgings, and autocrat distributor of ration cards, the Soviet Government sponsored and set on its way in 1925 the league of atheists which was to function so zealously in the latter phase of the campaign. From 87,033 members in 1926, it has reached approximately 3,000,000 at the present writing. It has over 25,000 "cells" spread through factories, shops, villages,

schools, universities, public institutions, trade unions, the army, the navy, and workmen's clubs. The Association claims it will have 17,000,000 members by the last year of the Five-Year Plan. Its printed output has been enormous, reaching into every nook and corner of the Union where mails or couriers could penetrate.

In June, 1930, the Sixteenth Congress of the Communist Party expressed its satisfaction with the results obtained. The following resolution was adopted and transmitted to all regional headquarters for execution:

> The party should consolidate and develop the important successes obtained in the action for the liberation of the masses from the reactionary influence of religion.

In reproducing this resolution in its illustrated edition of July, 1930, *Bezbozhnik* interpreted it as follows:

> To consolidate and develop the success means to reënforce, deepen, and develop our labor, our fight against the religious opium.
>
> In the resolution of the Central Committee concerning the Trade-Union Congress it is also stated that the unions must give a regular organization to the anti-religious propaganda and intensify it. Thus we have perfectly clear directions from the Sixteenth Congress of the party concerning anti-religious work. The Union of the Militant Godless will apply itself with all its strength to put into practice the decision of the Sixteenth Congress.

The directions are now in process of execution. Contact has been established with foreign atheist associations and a "World Congress" is not far off. It will suffice in this respect to cite without comment an Associated Press dispatch from Berlin:

> Alarm has been expressed here at the report that the Russian "Godless Internationale" intends to conduct an intensive anti-religious campaign outside the Soviet Union by transferring its headquarters from Moscow to Berlin.
>
> The Economic Party in the Reichstag has listed an interpellation to Chancellor Bruening urging that the Federal Government take all possible measures to prevent the organization of any of its branches from obtaining a foothold on German soil and that all States be instructed to bar such groups.[2]

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[2] *New York Times*, Jan. 30, 1931. A later despatch from Berlin announced that President von Hindenburg was obliged to suppress entirely this organization.

An International Encyclopædia of militant atheism is contemplated, in several languages. One tangible by-product of the party's directions was revealed in the anti-Christmas pageant staged in a New York theater under Communist auspices on Christmas Day, 1930. The wholly un-American character of that inspired innovation was evident.

The devastating results of these years of militant atheism are now apparent and easy of verification. It is among the young that the programme has achieved its most appalling results. Russia has developed a vast multitude of semi-illiterate, corrupt, immoral, uncontrolled and uncontrollable young men and women whose highest ideal is to satisfy the cravings of licentious appetite. How could it be otherwise? The atmosphere of crass materialism and positive atheism which envelops the official school system has released the growing generation from obedience to parents or to conscience. When a state deliberately breaks down the barrier of parental and spiritual authority provided by the home and the church, it is opening a floodgate which no other human power can control. Add to this the influence of Madame Kollontai, with her doctrines of free love, free marriage, and jungle promiscuity, and the demoralizing circle is completed. How corruptive her influence has been may be judged from her novel, *Red Love*. The progress of immorality in the schools is her outstanding achievement. A decent respect for the common opinion of mankind prevents me from quoting the circumstantial portions of her various reports and recommendations.

It was against this profanation of the sanctities of life and the perversion of helpless childhood that Pius XI raised his voice in protest to the nations and bowed his head in prayer. In a key sentence of his historic letter of February 2, 1930, the Sovereign Pontiff wrote:

> The authors of these impieties wish to destroy religion and God Himself: what they effect is rather the ruin of intelligence and even of nature itself.

In thus appealing to the common instincts of mankind, the Pontiff was but continuing that uniform defense of religious liber-

ties and religious rights in Russia which he initiated eight years before, when the Great Powers first met Bolshevik Russia in conference at Genoa. On that occasion he dispatched his Assistant Secretary of State, Monsignor Pizzardo, to the conference for the purpose of pleading with the Allies for the oppressed of all beliefs in Russia—Orthodox, Catholics, and Jew—and to petition for religious guarantees as a *conditio sine qua non* of recognition.

The text of the Papal letter ran, in part, as follows:

> At the historic moment when there is question of readmission of Russia into the consortium of civil nations, the Holy See desires that the interests of religion, which form the basis of all true civilization, shall be safeguarded in Russia. In consequence, the Holy See asks that, in the agreement to be concluded between the Powers represented at Genoa, the three following clauses shall in some manner, but a most explicit manner, be inserted:
>
> 1. Complete liberty of conscience for all, whether citizens of Russia or strangers, is guaranteed in Russia.
> 2. The private and public exercise of religion and of worship is also guaranteed. (This second clause is in conformity with the declarations made at Genoa by the Russian delegate, M. Tchitcherin.)
> 3. The immovable property which belonged or still belongs to any religious body whatever shall be restored to it and respected.

Owing principally to the preponderant influence of one European Power, these humane proposals were politely shelved as a possible embarrassment in the development of trade relations with the Bolsheviks. During the intervening years, Pius XI has never ceased his protests on behalf of the Russian people; he even offered the Soviet Government during the famine to redeem at his own expense the sacred vessels they were then confiscating under pretense of famine relief. The same communication contained an appeal for the release of the Orthodox Patriarch Tikhon, and other prelates of the Russian Church. The letter, as we have seen, was ignored.

Again, in 1924, in the Consistorial Allocution of December 18, Pius XI renewed his protest against the Soviet attack on the individual, the family, religion, and on the authority of the State:

> After having tried for such a long time with all our mind and all our

heart to relieve the sufferings of the Russian people, we feel it our duty, imposed on us by the universal paternal mission which God has entrusted to us, to warn most earnestly and exhort all men and especially all heads of governments in the name of our Redeemer that all those who love peace and the public welfare and all those who believe in the sanctity of the family and in human dignity may unite to avert from themselves and their fellows the grave dangers and inevitable injuries of socialism and communism.

The Papal letter of February 2, 1930, which gave pause to Mr. Stalin, was not unwarranted interference in the internal affairs of the Russian people, nor an incitement to political action. It was a defense of one of the most fundamental, universal, and inalienable human rights against an unjust aggressor. Within its own sphere, which is the spiritual and the supernatural, it in nowise differed from his previous acts of protest. The Soviet Government by its deliberate choice has transferred its belligerency to every hearth and home, and enlarged a domestic policy into an international menace which strikes at the very foundations of Christian civilization. It is intellectual suicide for a man, whether he be a prime minister, a senator, or a paid propagandist, to avert his eyes from the evidence now so abundant and keep repeating stale platitudes about "keeping hands off a purely internal question." In the face of established facts it becomes moral cowardice to remain silent.

The present generation of Soviet youth, taken by and large, must be considered not merely as lost to religion but gained in substantial numbers to militant atheism. The widespread Bolshevization of the young is one of the most significant facts emerging from the Revolution. It is Moscow's most practical and most enduring achievement. In the case of the relatively small percentage of Catholic children (the total Catholic population today is somewhere between 1,500,000 and 2,000,000 out of Russia's 160,000,000) the spiritual debacle is less notable. Resistance has been firmer and support more active from the Universal Church outside Russia. No institution save the papacy could have organized that world-wide act of supplication on March 19, 1930, which so enheartened Christian Russia in chains. Other elements con-

cur. The influence of the home is still sacred in Catholic circles. The ancestral faith has become more precious precisely because of persecution which always drives men nearer God.

More tangible results, however, are discernible in another field where the Bolsheviks count on the truth of the ancient warning: Strike the shepherd and the flock will be dispersed. A brief comparison between the status of the Church before 1917 and subsequent to the November Revolution will illustrate the direction of Bolshevik strategy.

Persecution is no new experience for the Catholic Church in Russia. Considered as an alien sect by the Orthodox Tzars, its history records a long series of oppressive enactments, autocratic suppressions of dioceses and religious establishments, frequent imprisonment and exile both of clergy and laity, even violent periods during which martyrdom was not infrequent. But despite all the human obstacles thrown in its way by a bureaucracy which had inherited the historic resentments of Byzantium the faith held fast. In point of fact, during the two short years of Second Spring following the granting of religious toleration in the Constitution of 1905, the inherent vitality of the Catholic principle manifested itself in the astonishing phenomenon of 500,000 converts from Orthodoxy. The list of converts among educated and cultured Russians is long and distinguished: Madame Narishkin, Princess Bariatinski, Princess Volkonski, Prince Gagarin, Prince Galitzin, Count Shuvalov, Countess Nesselrode, Miss Ushakova and numerous others. In the reign of Alexander I, neophytes were often hard put to it in order to practise their new beliefs. It is related of Madame Swetchine that she made both her profession of faith and her general confession while walking up and down her drawing-room engaged, to all intents and purposes, in a prolonged conversation with her son's tutor. This was a favorite device to escape the attention of the secret police and evade the penalties and illegalities associated with practising the Catholic faith. Merejkovsky records that brilliant court parties frequently afforded the only opportunity for converts to receive the Sacraments, as their homes were under the close surveillance of the Holy Synod.

Before 1917 there were considerably more than 13,000,000 Roman Catholics in the Russian Empire, served by 4,600 priests. In that specific territory, which may for convenience be described as Muscovite Russia, exclusive of the Kingdom of Poland, there was one archdiocese and six suffragan sees. Moghileff, the seat of the metropolitan, exercised jurisdiction over the largest ecclesiastical province in the world, embracing three-fourth of European and the whole of Asiatic Russia—5,450,400 square miles. Two of its archbishops I had the honor to know personally. The first, Von Ropp, had been imprisoned by the Bolsheviks and then driven into exile. The second was the heroic Cieplak, whom I saw stand unflinching in a circle of bayonets before the Revolutionary Tribunal and deliver his "*non possumus*" to the new Caesars. Sentenced to death at midnight of Palm Sunday, 1923, he turned and raised his hand in a last episcopal blessing to certain friends hidden in the throng of jeering Communists who had flocked to the court to enjoy the Neronian spectacle. For the condemnation had been predetermined, the hour deliberately chosen for its awe-inspiring value and admission was by ticket. As Macaulay says, of the State trials under Henry VIII, it was "murder preceded by mummery." Justice was caricatured to make a Soviet holiday. Saved by the indignant protests of civilized nations from the tragic fate which befell Monsignor Budkiewicz on Good Friday night, 1923, Archbishop Cieplak was imprisoned in Moscow where it was my further unforgettable privilege to visit him more than once and communicate messages of support and encouragement from the present Sovereign Pontiff to the last Catholic bishop in Russia. Later several new bishops were consecrated.

But to return to our comparative tables. Within the territorial limits now controlled by the Soviet power, there were, in 1917, the year of the Bolshevik Revolution, 614 Catholic churches in operation; today 182 remain. In addition, there were 581 chapels; today not one remains. There were 896 priests; today 110 are at liberty while 200 languish in Bolshevik prisons. The remainder have perished from privation and starvation or have been exiled and executed. In 1917 there were seven seminaries;

today not one remains. There were eight bishops; today, of the new hierarchy since created, two are at liberty and three in prison at forced labor.

These sombre actualities are sometimes obscured by tourists returning from Moscow and reporting that they visited churches and found religious services being conducted as usual. But it must be remembered that Moscow, Leningrad and the larger cities to which visitors commonly confine their visits are but a small fraction of the vast territory under Soviet control. And even in those centres of population, the visitor, however open-minded, could only have visited the churches that still exist or are open. What of the thousands that have been closed or destroyed? And why were they closed? Let him not forget that the Orthodox or Catholic priests whom he may have seen at the altar are those who are still alive and at liberty. Did the visitor have an opportunity to inspect Solovetsky Island, or the cells of the G. P. U. or the prison camps where so many are confined under conditions of actual slavery? And what guarantee is given that the ministers of religion whom he then saw are at liberty now? They are disappearing daily. And the lay members of all churches who remain loyal to their faith do so at peril of their lives, their liberty, and their happiness.

Conclusions based on fragmentary evidence or on the selected facts which the Soviet guides permit the foreigner to see are worthless. Above all, let the casual visitor to Moscow not forget that the Soviet attitude is to be judged, not by what remains of religious liberty but what has been destroyed, and by the character of the counter agencies and laws sanctioned by the government to annihilate what does remain.

Nor does it contribute to clarity to hear the explanation that the Soviet government is acting with strict legality and only forcing religion "to obey existing laws as every government requires."

Exactly so. It is precisely the content of those laws as much as the manner of their enforcement which constitutes the very essence of persecution. The Soviet State has set up a new definition of legality which is not admitted by other civilized nations or by international law. No self-respecting nation, for example, has ad-

mitted the validity of the Soviet laws which confiscated without compensation the property of all foreigners, or the decrees repudiating all foreign debts.

In addition to the competency of the legislator and the necessity or utility of the legislation, law implies justice and right reason, should promote the common good and contain no invasion of a higher right. The opposite theory is the very soul of tyrannous absolutism and the breath of its nostrils. If all laws, decrees and ukases, however arbitrary and oppressive, are to be meekly obeyed simply and solely because they have been promulgated by the Party in control, then Christianity would have perished in the Coliseum, Magna Charta would never have been written in defense of English liberties, Belgium would not today be an independent nation, the United States of America would still be an insignificant colony of Great Britain and there would have been no Russian Revolution at all.

Serenely confident of the outcome of this conflict between light and darkness, the Church continues in prayer and hope and suffering. She has nineteen centuries behind her and all the future before her. Hence, she is not pressed for time, as the Bolshevik is, nor haunted by undue fear. But eternal vigilance is the price of liberty and defence of the supernatural a solemn duty inseparable from her mission. Before the Soviet government's continued invasion of the most sacred human heritage, before its calculated degradation of the soul for the deification of the flesh and in the face of its conspiracy to extend that attack to the entire world, the Catholic Church will not recoil, nor retreat nor compromise. She must perish first—if that were possible.

Pius XI possesses neither political nor economic nor any other form of material sanction applicable to the enemies of Christianity. He is the most defenseless sovereign in the smallest state ever acknowledged by international usage. His appeal is to God and the moral instincts of mankind. With no sword in hand save only the two-edged blade of Truth and Justice he has dared to take a stand on the altar of his City of Souls and proclaim an ancient verity: No state on earth is placed so high as to be beyond the reach of

the natural and the divine law. So Christianity replied from the catacombs to the Caesars on their thrones. They passed to return no more, and their seven hills became earth's central shrine where reigns an immutable form in Peter's chair. So she answered Julian the Apostate as he cast his own blood skywards and confessed: "Thou hast conquered, Galilean." So have the Hildebrands replied and the Leos, the Gregories, the Ambroses and the Piuses throughout the centuries. So has the latest Pius replied to the latest avatars of irreligion who have contrived the most formidable synthesis of negations ever assembled by the mind of erring man.

It will be the province of future historians to record the manner in which issue was finally joined between followers of the Word made flesh and those who make the flesh their Logos. Into that warfare of mind with matter all men are born. Now it is Russia's appointed hour. Complete resolution of that age-long controversy will only be revealed when the promised Angel of the Judgment shall cleave the firmament, bid Time cease and unveil the substance and the splendor of imperishable truth.

EDMUND A. WALSH.

THE CATHOLIC CHURCH IN CONTEMPORARY FRANCE (1919-1931)[1]

Since the close of the war the Church is, according to places, under two different regimes: in the territory of pre-war France, its legal status continues that of the pre-war period; whereas Alsace-Lorraine is still under the regime of the Concordat of 1804.

The territory of pre-war France which alone will detain our attention, may contain some thirty-six million people. Of this number, two to three millions are said to be of foreign origin, mostly Polish and Italian immigrants, who came to supply to agriculture and industry man-power depleted by the war. These we may leave out of consideration. Of the native population a recent survey[2] estimated that 28 to 29 millions should be regarded as "more or less practical Catholics." This estimate appears to me a little optimistic. But *transeat*. It must be added that all the sections of the country are not uniform in point of the proportion of "more or less practical Catholics" to the whole population. A circle of a radius of some seventy-five miles drawn around Paris would fairly mark off the region where, except in cities, this proportion is the smallest. On the other hand, the North, Britanny, the Central Plateau, French Lorraine and the Alpine country have the highest proportion of practical Catholics.

The condition of the Catholic Church in France during the period with which we are concerned is the function of two distinct causes: the existing status before the war, and the war itself.

In 1877 the anti-clerical party, ousting President MacMahon, got the whip-hand of political power. Faithful to the battle-cry raised by Gambetta from the tribune of the Chamber of Deputies:

[1] Paper read at the Twelfth Annual Meeting of the American Catholic Historical Association, December 28, 1931, Minneapolis, Minn.

[2] Dassonville: "La France pays de Mission," in *Dossiers de l'Action Populaire*, October 25, 1926.

"Le cléricalisme, voilà l'ennemi," [3] they began at once to carry out relentlessly the execution of their program of dechristianization, hatched and elaborated by Freemasonry during the last years of Napoleon III. By the year 1906, after the passing of the law of separation, a fair portion of the program had coiled around the Church a net of law, the so-called "lay laws", "intangible laws"; and one of the protagonists of the party could intone this proud paean of victory: "All of us together have been pledged to the work of anti-clericalism and irreligion. We have snatched human conscience from the belief of the hereafter. Together, too, we have with one sweeping gesture extinguished in heaven the light that shall never be rekindled."

With the same consummate cunning which dictated to the Egyptians of old the policy: *Sapienter opprimamus eos,* they first gave their attention to the primary schools, where the bulk of the country's citizenry is formed and is fed notions well-nigh ineradicable. Primary instruction must be lay, gratuitous and obligatory. That it should be gratuitous and obligatory, no one objected. But it must be lay too. Quite a number of the public schools were taught by Brothers and Sisters: these must give place to lay teachers. There were still in the country quite a few school-teachers of the good old type, serious, religious, teaching catechism, lending even a helping hand in the church as sextons, chanters or organists, almost lay assistant-pastors. They could not easily be retired; but one could be patient, as the passing of years would soon dwindle their numbers. Meantime, they must stop saying prayers and teaching catechism in the school; they must remove such seditious emblems as crucifixes and holy pictures from the walls of the class rooms, and must sever all connection with any kind of Church work. At the same time provisions were made that the young graduates of the normal school should be trained in genuine anti-clerical fashion. And here it must be said that the realization has gone beyond the anticipations: for now many years the new

[3] Gambetta was not the originator of this battle-cry; the doubtful honor must go to the obscure Peyrat; but Gambetta launched it so efficaciously that it has indissolubly linked with his name.

brand of lay school teachers, male and female, formed in these schools have been loud atheists, rank materialists, and their associations are hotbeds of the reddest Communism, giving untold trouble to the anti-clerical hand which nursed them. What havoc the *ipse dixit* of such teachers may cause in the minds of the children is scarcely possible to fathom.

The Church authorities were always keenly alive to such a distressing situation. As long as there were religious communities to supply teachers, Catholic schools were raised wherever the parish resources permitted. But the defenders of the "lay laws" were watching: a timely regulation excluded members of religious communities, even approved, from teaching in free elementary schools and from certain State examinations and degrees, so that they could never qualify. Yet many who had anticipated the measure were duly qualified; the Catholic schools continued to operate and even to multiply: for, whereas official statistics for 1886 number 11,754 Catholic schools with 907,346 pupils, in 1897, they acknowledge 16,129 schools with a population of 1,477,310; and it is a significant fact that during the trying period 1892-1897 public schools saw a decrease of 90,867 pupils, while Catholic schools counted 65,821 children added to their ranks. This was intolerable to the party. Then came the law of 1901 against the religious Congregations: 5,643 of their members sought a new home on foreign soil; and, as if the blow this wholesale forced departure dealt to Catholic primary schools was not enough, the ex-seminarian Combes, then at the helm of the vessel of State, by one high-handed stroke of the pen closed some 3,000 of these schools.[4] He had not reckoned on the resourcefulness of the Church. Not all the religious obliged to disperse went into exile. Quite a number chose, or were prevailed upon to become secularized, and together with a noble phalanx of duly qualified Catholic young men and women devoted to the cause, kept the schools going. In fact during the school year 1910-1911, there were in France 14,428 Catholic schools with 960,712 children, an

[4] In all, 5,000 Catholic schools, with a population of 400,000 children (round numbers of course) were closed, either as the result of the law of 1901 or by decree.

increase of 130 schools with 26,933 pupils over the preceding year. At the same time, the public schools numbered 71,491, and had 4,135,886 pupils, 222 more schools and 71,327 more pupils than the year before. The comparison is quite interesting: public schools showed an increase of 3 per 1000 schools, and 17 per 1000 pupils, whereas Catholic schools increased at the ratio of 9 per 1000 schools and 28 per 1000 pupils. No mean achievement of Catholic zeal and generosity when all the difficulties besetting the financing of the schools and the recruiting of teachers are borne in mind. The progress continued until the war. While there was reason for gratification, still the fact was that for the last forty years half a million boys and girls were every year entering life with no other antidote than that which a weekly hour or two of catechism for one or two years could furnish against the poisonous notions imbibed in the public schools. In view of this fact there should have been in 1914, all told, scarcely seven to eight million practical Catholics. Whence is it that there were at the very least three times that many?

Two causes account for this: the one paramount and self-evident, upon which I shall not expatiate, the untiring zeal of the priests, who, all things often said to the contrary notwithstanding, did not remain cooped up in their sacristies to bemoan in despondent solitude the evils of the times; the other, example, or if you prefer, leadership. In times gone by it used to be said: *Regis ad exemplar totus componitur orbis.* In our democratic societies, the higher classes are setting the pace; and despite the mounting of levelling socialism, the rank and file always did, and do, and will look up, and strive to imitate those higher up. But it is a well-known social law that they are lumbering along, lagging fifty years and more behind their models. Up to almost the end of the last century, skepticism and Voltairianism were the fashion among the French bourgeois class; Musset's *Confessions d'un Enfant du Siècle,* and Ozanam's letters vouchsafe to us very significant information on the college and university life of their time. The people were still fairly religious. But turn to the close of the century; you find inside and outside State Lyceums and Universities men of the stamp of Brunetière, Ollé-Laprune, Fonsegrive, Paul

Bourget, René Bazin whose sincerity appealed to intelligent and fair-minded youth. Their disciples in 1914 were already legion in every profession; leavening the paste saturated with the pseudo-science of the belated "primaires."

Most unfair would it be to omit the part played by Catholic colleges[5] in this revival of Catholic sentiment in the *bourgeois* class before the war. Figures again tell the story. In 1900, Catholic colleges had an attendance of 91,140 pupils, 6,668 more than the State institutions; the law of 1901 against religious Congregations caused a loss of 104 colleges, numbering 22,223 pupils; but at the time the war broke out the Catholic colleges were again practically on a par with State colleges. The significance of this fact cannot escape anyone. It meant, of course, great monetary sacrifices on the part of the Catholic parents, and also on the part of the Catholic teachers accepting courageously to serve in these institutions for a mere pittance; it meant likewise sacrifices to be anticipated by the pupils themselves, to whom (and they knew it) positions in the civil service were denied or made almost impossible of access, simply because they had made their studies in a Catholic college. Sacrifices like these show the mettle of these men, young and old.

The hard uphill work of these colleges was worthily crowned by that of the five Catholic Institutes of Paris, Lyons, Angers, Lille, and Toulouse—Catholic Institutes we call them, for the law of 1880 forbade them to assume the title of universities, and took from them the power of conferring degrees. Upon them devolved the duty of training professors for the colleges and seminaries, an élite of laymen creditably filling high positions, nay even an élite of Catholic women. Should I need mention here that the science of experimental phonetics, and the discovery of the principle of wireless telegraphy came from the laboratories of two professors

[5] The word *Collège* as used in France means an educational institution different from the American College: the course extends over eight years; it follows the primary grades and generally leads to the State examination for the Bachelor's degree. In the Arts department, the culmination is the class of philosophy. No doubt, the thorough study of philosophy is accountable for the change of mental attitude of the bourgeois in regard to religion.

of the Catholic Institute of Paris, Father Rousselot and Professor Branly; and that the highest scientific bodies of France and other countries deemed it an honor to call into their ranks many Professors of the Catholic Institutes?

The program of dechristianizing carried out by the anti-clericals culminated in the law of December 9, 1905. This law, sponsored by the then prime minister, Emile Combes, an ex-seminarian—*corruptio optimi pessima*—and reported by Aristide Briand, of whom we hear so much nowadays,[6] recognized no longer the Catholic religion as the religion of the majority of the French people; the so-called salaries of pastors, bishops, and archbishops were denied them.[7] Churches, rectories, episcopal residences and seminaries were declared "to be and to remain the property of the State, Department, or town," as the case happened to be, but they might "be put gratuitously at the disposal of the Associations of Worship"[8] to be formed. Ill-treatment, confiscation, the Church can stand and has stood often enough in the past; but to dispositions contrary to her divine constitution she has but one answer since St. Peter: *Non possumus.* Of this nature were the dispositions regarding the Associations of Worship, in which all ecclesiastical jurisdiction was ignored. And the lawmakers who introduced these dispositions were perfectly aware of the inacceptable implication: for the remark being made in the Senate that they aimed at destroying the lawful and necessary authority of the hierarchy, "That is just what we want!" was the reply shouted from the left. No wonder, therefore that on being asked whether the French Catholics could form Associations of Worship as defined by the law, Pius X, with his eyes fully open to the consequences, emphati-

[6] This was written before the death of Briand, in March, 1932.

[7] Pastors received a yearly salary of $160 or $240 according as they were movable or irremovable, bishops $2,000 and archbishops $3,000. Be it remembered these salaries, totalling about $8,000,000 a year, were in reality an interest of about one per cent on the Church's property lost during the Revolution, and had been repeatedly declared by civil authority intangible and a debt of justice. Their suppression was, therefore, downright confiscation.

[8] The churches without time limit, except in some specified cases (Art. 13); archbishops' and bishops' residences for two years; rectories and seminaries for five years (Art. 14).

cally answered in the negative. Full well can we, of America, appreciate his answer: we have not forgotten Trusteeism; the Associations of Worship were nothing else than an aggravated form of Trusteeism. It is a matter of record, that in the face of the privations which the papal pronouncement implied, and despite the fact that before all the implications of the law had been fully studied, the majority of bishops and scores of prominent laymen had recommended compliance, the French clergy obeyed the pontiff with practical unanimity—indeed the exceptions could be counted on the fingers of one hand.[9]

Other vexatious provisions of the law, especially those under the title "Police of Worship" might be mentioned, but what's the use? What has been said is sufficient to show the precarious condition of the Church under the law: deprived of its income—still *pluie d'argent n'est pas mortelle*—deprived of its church residences and seminaries, and refusing to form Associations of Worship that might at least have secured the use of the sacred edifices. By the *denier du culte* the Catholics assured to priests and bishops a pittance, paid for the rent of other residences; without prejudice to what they were already paying for the support of their schools.

The priests ignored the law and in contravention of it continued to officiate in their churches. Where the local authorities were well disposed no objection was made, nay even they concurred in the breach of the law. But such was not the case everywhere, and here and there at the beginning there were some molestations. As, however, with the strong support of Catholic sentiment, the law was everywhere publicly disregarded, opposition had to cease, and the most fiery local tyrants could but grit their teeth in impotent silence. True, in 1907 a *modus vivendi* based on the law of the Associations was drafted by Briand which could have been accept-

[9] One of the recusants, personally known to the writer, was a good and pious priest of rather mediocre talent, a royalist dyed in the wool, who had manifested from school days marked proclivity towards odd opinions (v. g. the claims of Naundorff to be Louis XVII), with a meek stubbornness which made him impervious to any argument. Why such a *tête fêlee* should have been allowed to reach the priesthood, has always been a puzzle to his former schoolmates.

able to the Holy See; but once more the anti-clerical opposition sent it to the limbo of abortive laws. If anyone should regard the situation resulting from the inapplication of the law as at least a partial victory for the Catholic Church, let him remember this: the priest or his parish could do nothing for their churches in need of repairs, and if the structure became unsafe, it was promptly condemned by public authority. Then again as long as the law remained on the statute book, its application depended after all, on the ebb and flow of politics, the most uncertain of uncertainties.

I have not deemed it necessary, in this rapid endeavor to describe the stifling atmosphere in which the Church of France was plunged when the war broke out, to rehearse the long series of hostile laws and decrees which made that atmosphere so oppressive; but one question must be asked presently: what were the reactions of the Roman authorities to these hostile measures, and what were the relations of the papacy with the government so openly bent on "crushing the sprinkler", to use the picturesque, if inelegant anti-clerical expression?

At the time of Gambetta's flinging of the gauntlet, Leo XIII had just sat on the chair of Peter. He had a long experience in pontifical diplomacy, and at first adopted the wise policy of watchful waiting. It was not long before he discovered that anti-clericalism was making capital of the notion that French Catholics were systematically allied to the anti-republican parties: they were either legitimists, supporting the claims of the Count of Chambord to the throne; [10] or Orleanists, favoring the Count of Paris; or Bonapartists, advocates of Prince Napoleon-Victor, grandson of Jerome Bonaparte; but very few, if any, cared to, or dared declare themselves for the republican regime. To dissociate French Catholics from these political affiliations would take the prop from under anti-clerical pretence; let the Catholics declare themselves loyal

[10] The Count of Chambord, grandson of Charles X, died on August 20, 1883. As he left no issue, the legitimist party had no longer any *raison d'être*, and rallied to the cause of the Count of Paris, the grandson of Louis Philip I, standard bearer of the Orleanist party. A reconciliation of the two branches of the royal dynasty had already been affected in 1873. (Cf. Leopold de Gaillard, "Les Partis et la Monarchie en 1884," *Correspondant*, May 25, 1884).

republicans before the electorate; once they were in the house in sufficient numbers, the law-making machine would cease to grind anti-clerical statutes. We are in 1890, just on the morrow of the passing of the law impressing seminarians and priests in the army. First by his approval of Jacques Piou's efforts to unite the elements of a Catholic Republican group in the Chamber of Deputies, then by the mouth of Cardinal Lavigerie, Archbishop of Algiers, in his epoch-making toast of October 27, 1890, then solemnly by his Encyclical of the 16th of February, 1892, to the archbishops, bishops, clergy and Catholics of France, Leo XIII launched his idea of the *Ralliement.*

The enemy was at first utterly disconcerted by this master-stroke and his tactics ill concealed the fright which had actually seized him. Doubts were cast upon the sincerity of the *ralliés* who, it was said, obviously wanted to get in in order to overthrow the Republic. Recent or actual events gave semblance of truth to this contention. Not to speak of the gullibility displayed by the Catholic masses at the time of Leo Taxil's pretended disclosures of the nature and work of Freemasonry, had not many Catholics mixed themselves up in the ridiculous Boulanger affair (1888)? Did not millions of them send messages of congratulation to the Duke of Orleans incarcerated at Clairvaux after his spectacular attempt to enlist in the French army (March 1890)? Later on their attitude in the Dreyfus affair (1898), and in the childish Déroulède plot (February 23, 1899) were grist for the anti-clerical mill. Why is it, that in spite of the noble sacrifice of not a few, to the many, even among the leaders, the pontiff's advice was *vox clamantis in deserto?* Had that voice been heeded, the next page of French Catholic history would have borne a different aspect.

Leo XIII never swerved from the direction he had given to French Catholics, and in his relations with France's government went out of his way to promote peace.[11] But he could be uncom-

[11] So for instance in 1899-1900, the Congregation of the Assumptionists was dissolved; while declaring himself painfully affected by the rigorous measure and saddened by the attitude openly taken against religious Congregations, "he was not less outspoken in his disapproval of the manifestations in favor of the Assumptionists." (*Univers, Temps,* January 28, 1900). Two months

promising when a matter of principle was at stake. In 1902 Combes pretended to impose upon the Holy See the appointment of bishops and refused to accept bulls until the word *Nobis* was expunged from the formule *Te quem praeses Reipublicae Nobis nominavit.* In the name of the pontiff, Cardinal Rampolla replied that the Pope could not accede to the Minister's demands. The Sees were not filled, nor were in consequence during several years, filled any vacancies which occurred in the episcopal body.

On July 20, 1903, Leo XIII breathed his last. "The Pope is gone; Mr. Combes remains: this alone matters." This cynical funeral oration made by Clémenceau, was all too true. Pius X, in the first two months of his pontificate, saw the ex-seminarian Combes at his pet work of expelling from their convents 40,000 nuns. The saintly pontiff could then but pray and grieve, and as long as possible, exercise the same longanimity as had been displayed by his predecessor.[12]

Even the uncivil and brutal ejection of his Nuncio from France in 1904, and the breaking of diplomatic relations with that country, though protested against, were suffered in patience and so was the "historical lie" often repeated by the men in power that Rome was responsible for the separation. Only a *White Book* published by the Vatican after the vote of the law of Separation re-established the truth. However,

Sunt certi denique fines
Quos ultra utraque nequit consistere rectum.

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later, March 23, 1900, when the laws disbarring from public service all candidates who had not made the last three years of their studies in State Colleges, and that against the Congregations were looming up above the horizon, Leo XIII appealed personally, but in vain, to President Loubet, in favor of religious peace. Less than two weeks after, when Waldeck-Rousseau enjoined the members of unauthorized Congregations from preaching, the Holy See without delay entered a protest.

[12] The law of 1901 had left untouched authorized Congregations. Among them were in particular the Christian Brothers, and the Daughters of Charity, who continued to teach in Catholic schools. This was a bad breach left open in the citadel of the lay laws, which Combes in assuming power, had sworn to fill. In the Fall of 1903 the draft of a new law framed to obtain the desired end was ready for discussion. On the 2nd of December Pius X, in a letter to President Loubet, deplored the expulsions accomplished, and protested in

The law of 1905 had reached that limit; the encyclical *Gravissimo officii* of August 10, 1906, was the pope's verdict on the schismatic provisions regarding the Worship Associations. And when, in December 1906, the impulsive "Tiger", Clémenceau,[13] had Monsignor Montagnini, the former secretary of the Nuncio, arrested and deported from France, his house searched by the police, and a careful selection of his papers published, Pius X could do no less than denounce this intolerable breach of international law.[14] No wonder that the pope who at first, had strongly recommended to the French Catholics the *ralliement* advocated by his predecessor, departed somewhat from that policy,[15] and speaking to a group of French pilgrims upon the solemn occasion of the beatification of Joan of Arc (April, 1909), asked them to unite themselves on the only platform now possible, that of the vindication of religious rights, and not on this or that constitution.[16]

To the clouds amassed by the enemies of the Church there was a silver lining: the Holy See had now a free hand in the choice of the French bishops. Everyone remembers the scene at the Vatican when Pius X consecrated a number of them for the Sees which had remained vacant since 1902. That in the following years candidates with more or less royalist sympathies were raised to the purple, is not to be wondered at, after his change of heart towards the *ralliement*.

The beginning of the twentieth century witnessed an unprecedented revival of ecclesiastical scholarship among the French clergy, particularly in the fields of positive theology, biblical exegesis and Church history. "No French priest will rest satisfied until he writes at least one book", one of our American priests used

the name of religion and "of the principles of liberty and equality upon which modern constitutions are founded" against the law contemplated. This elicited from the president but a disingenuous answer. (Letter of February 27, 1904. *White Book of the Holy See.*)

[13] He had come into power some months before.

[14] *Quinzaine, Chronique politique*, January, 1907; *Correspondant, Chronique politique*, April 25, 1907.

[15] *Mémoires du Cardinal Ferrata*, II, p. 24.

[16] Jacques Rocaford, *Les résistance à politique religieuse de Pie X*, Paris, 1920.

to say facetiously. New wine is always fraught with danger. This was led by a priest of great literary talent and wide erudition, whose influence soon became considerable, the Abbé Loisy; and also in a lesser degree, but with a viciousness truly incomprehensible in a man of his calling, and which has been completely uncovered but lately,[17] namely by the Abbé Joseph Turmel. Dazzled by their brilliancy, the Abbé Bricout welcomed imprudently their contributions in the *Revue de Clergé Français,* of which he was the editor, and which was widely read by the French clergy eager to keep abreast of the times. Soon, however, to the new wine was added in carefully measured, but constantly increasing doses, the poisonous drugs of rash affirmations sapping the foundations and perverting the notions of Christian dogma. This compound of errors is well known to us under the name of Modernism.[18] Something had to be done to stop the evil. On the 17th of July, 1907, appeared in the *Osservatore Romano* the Decree *Lamentabili.*[19]

Almost to a man, those priests and laymen who through mis-

[17] Louis Saltet, *La Question Herzog-Dupin*, Paris, 1908; "La suite des Pseudonymes de M. J. Turmel," in *Bulletin de Littérature Ecclésiastique*, 1929, pp. 83-90, 104-125; "L'Oeuvre Théologique Pseudonyme de M. l'Abbé J. Turmel," do. pp. 165-182; "L'Oeuvre Pseudonyme et le Silence de M. J. Turmel," do. pp. 213-223; "Le Silence de MM. P. L. Couchoud, R. Dussaud, et A. Loisy sur M. J. Turmel," do. 1930, pp. 31-36; "Jugement prononcé par S. S. le Card. Archev. de Rennes sur les imputations portées contre M. l'Abbé Joseph A. Turmel", do 36-40; "Supplément Théologique aux Supercheries Littéraires dévoilées de M. J. Querard", do. pp. 87-96; 124-141; "Robert Lawson-Turmel et la Revue du Clergé Français", do. pp. 151-157; "Supremae S. Cong. S. O. Decretum quo Sac. Joseph Turmel Excommunicatus vitandus declaratur et ejus opera in Indicem Librorum prohibitorum inseruntur" (Nov. 8, 1930), *Acta Apostolicae Sedis*, 1930, pp. 517-520.

[18] Modernism was by no means confined to France. The names of G. Tyrrell, S. Minocchi, E. Buonaiuti and the movement of the *Reformkatholizismus* are sufficient evidence; it is even a question whether it was distinctly a French product. Pope Pius X, it is true, spoke of Modernism as *il morbo gallico della Chiesa;* however strong these words, they do not settle the matter of its origin; they intimate at most its wide spread in France. See Jean Rivière: *Le Modernisme dans l'Eglise*, Paris, 1929.

[19] On the part taken by the French theologians and ecclesiastical authorities in the elaboration of this decree, see Paul Dudon, "Origines Françaises du décret Lamentabili" (1903-1907), in *Bulletin de Littérature Ecclésiastique*, 1931, pp. 73-96.

guided zeal and imprudence, had partaken of the drugged wine, rallied at once to the standard of pure orthodoxy. The *Revue du Clergé Français* signified without delay [20] its full and loyal submission. If here and there some mutterings of dissatisfaction were still heard, they found no echo. Only Loisy, as might be anticipated, remained obdurate. After a great deal of recrimination and quibbling, on the 19th of January, and again on the 28th of February, 1908, he formally refused to submit. On March 7th he was declared *excommunicatus vitandus.* Since then he seems to have lost the last vestige of true criticism: his extreme rationalistic method and subjectivist views excite but a pitying shrug of the shoulders in scholarly circles.

Like all reactions, the reaction against Modernism perhaps went too far. There were men haunted with the ghost of Modernism, who saw it everywhere and assailed Rome with wholesale denunciations,[21] with the result that scientific research in matters ecclesiastical was regarded by some as too dangerous to pursue, and that it was safer to practice the *altiora te ne quaesieris.*[22]

[20] Nos. of August 4, 1907, pp. 225-232 and October 1, pp. 5-16.

[21] In this connection Count Sforza relates *con gusto* a little story, of which, of course, we must leave him the responsibility. The day after his election, Benedict XV found on his desk all the papers marked "reserved to the Holy Father" which had piled up during the agony of Pius X up to the close of the conclave. Among these papers was a long letter to the late Pontiff written by Monsignor Pellizzari, Bishop of Piacenza, near Bologna, containing a regular denunciation of Cardinal Della Chiesa, "suspected of Modernism." (Count Sforza: *Les Bâtisseurs de l'Europe moderne.* 3rd Ed., Paris, 1931, p. 132.)

[22] Archbishop Mignot of Albi sounded the alarm in a Memorandum addressed in October 1914, to Cardinal Ferrata, Secretary of State during the first month of Benedict XV's pontificate: "It is beyond doubt that certain tendencies had become a danger to the faith. It was imperative they should be energetically curbed, as they were . . . But were there not, on the part of the subordinates any exaggerations in the mode of effecting that doctrinal reaction? That sometimes too the impression was conveyed that an opposition to disinterested and honest research was meant, is undeniable. As a consequence everywhere thinkers and scholars have become estranged from us. The Church has lost some of the prestige which it enjoyed under Leo XIII. In its bosom itself discouragement has seized a number of the intellectual or social workers. Denounced, tracked down and vilified by the press of an occult power, suspected by those who, misled by false reports, doubted at times their upright intention, their task had become difficult. Many withdrew forever

August, 1914, "Wars and Rumors of Wars". And amidst the first roar of battles, the cry: "The Pope is dead!" In France, and elsewhere, it was commonly said that Pius X had died of a broken heart, on seeing his powerlessness to stop the catastrophe. This does not appear to be altogether true.[23] Nor is there any particle of truth in the view, widely spread in France that Pius X's successor, Benedict XV was in favor of the Austro-German empires,[24] and hoping for their victory. His note of August 1, 1917, "Aux Chefs des Peuples Belligérants"[25] advocating a peace without victory, increased this impression, due to a total misunderstanding of his aims and of his intentions.

from the lists, who might have fought useful battles for the triumph of the Christian cause. This uneasiness was unfortunately felt in many theological seminaries, in religious scholasticates, in University centers. Upon this the testimonies gathered are unanimous. Our young men have no longer the sacred fire of intellectual work, and it is well-nigh impossible for the professors to rekindle it. There was, I grant, a craze for the study of apologetics, of exegesis, of positive theology, of philosophy and sociology; now the trend is towards emasculated study and text book theology. Inborn sloth is, of course, accountable in part for this attitude; but more so in not a few the calculation that this attitude makes their future more secure, and serves better their personal ambition. These dispositions, should they continue, are preparing us an inferior clergy, making more of the externals of worship than of the spiritual relations of interior religion. They will understand neither the intellectual and moral problems confronting them, nor the movement of ideas, to the great detriment of the Church. They will remain at a stand-still in the midst of a world which goes forward, the path of which they should illumine. Neither their intellects nor their hearts will seem open to those who, being beset by doubts, would have so much need of their guidance." (*Le Mouvement*, May, 1924.)

[23] "I have it from his physician, Marchiafava, my colleague in the Italian Senate, that the disease which carried away the Pope had for many months undermined his constitution, and that the overwork of the last weeks at most accelerated the issue, which he, Marchiafava, had already declared to be inevitable and soon to be expected" (Count Sforza, *Les Bâtisseurs de l'Europe moderne*, 3rd Ed., Paris, 1931, p. 127).

[24] His election had been looked upon with distrust in Vienna and Berlin, as he was regarded as having been all along hand in glove with Cardinal Rampolla, whose election in 1904 Emperor Francis Joseph vetoed. It was not a palinode which dictated to him these words, in 1920, addressed to a group of French war widows: "We regret to be French only in heart, and not by birth. But such is the sincerity with which we are French in heart, that today we share fully in the joy of all native Frenchmen."

[25] *Acta Apostolicae Sedis*, 1917, pp. 417-420.

At home, the war proved a powerful check to the continuation of the anti-clerical program. From all parts of the country, the priests subject to military service had unhesitatingly responded to the call of arms; from foreign lands and from missionary countries, religious, both priests and brothers, had come back to join the colors; [26] and side by side with their fellow-countrymen, a great many of whom then learned to know them better, they gave excellent account of themselves. Many priests too old for service in the ranks, enlisted as chaplains. In the face of the fatherland's peril, all efforts were knit together in *l'Union Sacrée.* The government remembered the powerful moral influence wielded by the bishops, and showed them a consideration to which they were no longer accustomed: they were officially invited to join committees formed for procuring resources for various works rendered necessary by the war; official appeal was made to them to urge their diocesans to subscribe to the war loans; in official ceremonies they were given a seat with the civil authorities.

Extreme anti-clericalism, however, stubbornly refused to lay down arms, to accept the truce of the *Union Sacrée.* To its unquenchable hatred of anything Catholic is due the spread of the *rumeur infâme* and the malicious move to incorporate into the regular military units of the line priests who by law had been assigned to ambulance or hospital service. But this was but a rift on the otherwise peaceful sea of the union which had been created by the unprecedented cataclysm, and was bidding fair to be the harbinger of better days.

May it be said that this hope was not disappointed? To expect that, once peace had been restored, the union would persevere in its original fervor, and that the Church and the government would again walk arm in arm as lovers happily reconciled after a quarrel would be to forget the existing conditions. Loud-mouthed anti-

[26] The conduct of all, seculars and religious, was severely criticized and condemned by many non-French Catholics, perhaps "more Catholic than the Church." These well meaning critics did not realize that their blame really fell upon the bishops, higher religious superiors, and the pope himself. We have not to enter here into the theological and canonical questions involved.

clericals did not forget those conditions, and never ceased to urge the full application of the "lay laws". On the other hand, Clémenceau's words of November 15, 1919, about "the legitimate rights of religious liberty", proved that not only "the Tiger" had filed his claws, but also something was changed in France.

In March, 1920, the French Government took the initiative of an attempt to restore diplomatic relations with the Vatican. Mr. John Doulcet, entrusted with the delicate commission, was *persona grata* in Rome.[27] On the delicate point of the Associations of Worship, the views of the French government as explained by its spokesman were such that the Congregation of Extraordinary Ecclesiastical Affairs declared that the Associations could be tolerated. But before a definite agreement was concluded, the French cardinals, archbishops and bishops assembled in Rome for the canonization of Joan of Arc, drew up a memorandum to the Holy Father stating they were "unanimous in their respectful resistance."[28] Why and whence this *coup de théâtre?* The agreement of the memorandum with the tactics of the *Action Française*, that it was better that the resuming of diplomatic relations with the Vatican should fail, rather than that it should lose the appearance of a clerical victory, leaves little doubt as to the spirit prompting the episcopal document. Thanks to the exertions of the Bishop of Nice, the conversations were resumed the following year, and terminated in a tacit understanding, pending a formal agreement to be concluded, on the matter of the Associations of Worship. In the meantime the government had obtained for the re-establishment of the Vatican embassy the favorable vote of the Chamber of Deputies; overriding the obstruction of the Senate committee whose majority[29] had voted the postponement of the project: it appointed an ambassador in May, 1921.

[27] The spokesman for the Vatican was naturally the Secretary of State, Cardinal Gasparri, exceptionally well versed in French affairs as he had been for a number of years professor of canon law in the Catholic Institute of Paris.

[28] Jules Delahaye, *La reprise des relations diplomatiques avec le Vatican*, Paris, 1921, pp. 167-179; Msgr. Chapon, *L'Eglise de France et la Loi de 1905*, Paris, 1921.

[29] Of two votes.

On February 5, 1922, Pius XI ascended the Chair of Peter, To the matter of the Associations of Worship, left in abeyance, he soon turned his attention, gathering from the French cardinals and bishops and from other sources the information which he deemed opportune.[30] What the opinion of some French prelates was, may be surmised from their action of two years before.[31] At any rate Pius XI likes to study for himself every important matter; and so during the month of July he reserved the question to his personal consideration. Eighteen months later, President Millerand must have had some intimation of the conclusion arrived at by Pius XI, for in his answer to the New Year good wishes tendered to him by Msgr. Ceretti, the papal nuncio, in the name of the diplomatic corps, he hailed "the dawn of reconcilation and peace." [32]

Indeed, on January 18, 1924, the Encyclical *Maximam* [33] made known to the French hierarchy and to their people the pontifical decision. Diocesan associations formed according to statutes annexed to the encyclical may be permitted at least by way of trial. These statutes, which are not based directly on the law of 1905, are in conformity not only with canon law, but with French civil law, as was unanimously declared by the Council of State. Thus a juridical status is given to the Church, which since 1906 was legally a non-entity, incapable consequently, among other things, of owning, renting or administering any kind of goods, movable or immovable.

Soon, however, it looked as though the "reconciliation and peace" announced by Millerand were to be nipped in the bud. The election of May 11 returned to power a radical-socialist and communist legislature. On June 17, Herriot, the new Prime Minister, pledged himself to put again in vigor the laws of persecution, to suppress once more the embassy to the Vatican and to work with might and main for the monopoly of the public schools. He was

[30] *Osservatore Romano*, Jan. 23, 1924.

[31] Certain ideas expressed in the Encyclical *Maximam* can be traced unmistakably back to these opinions.

[32] *Correspondant*, Jan. 10, 1924, p. 182.

[33] *Acta Apostolicae Sedis*, 1924, pp. 5-24.

forgetting that the war had brought a change in the public spirit, that the Catholic men of 1924 had learned to assert themselves, that the association with staunch Catholic young men and priests in the trenches had torn prejudices out of the minds, and hatred out of the hearts of many who did not know better, before that experience. The Home Secretary had ordered an investigation on the return of the religious congregations. Those of their members who had fought in the war grouped themselves, rose up bravely, and adapting a word now historical, said, to the applause of the majority of the people: "We shall not go!" And they did not go, for the government did not dare to put out of France those who had fought for France. Everywhere meetings of Catholic men, sometimes running into thousands, and often presided over by distinguished Catholic military leaders, protested against the measures announced by the government. Herriot's grand program fell through.

The fantastic drop of the rate of exchange, *la débâcle du franc,* caused the downfall of his ministry. Since then conditions seem to be very much what they were before his coming to power. This does not mean that anti-clericalism has disarmed. On the morrow of the law of separation a socialistic paper said openly:

> The fight is only commencing . . . The question of the State monopoly of education has been now studied for years. It is ripe, and it is a duty for free-thinkers to obtain of the future republican representatives pledges that they would introduce it in their program.

Here and there along the line the relative quiet is broken by an advance shot, which forces upon one the conviction that the battle will not be delayed very long. What will be the issue?

Playing the prophet is always a dangerous game. Safer it is to play the historian. Have to this day the French Catholics opposed a united front to the attacks to which they were subjected? Unfortunately no! We have had several occasions of noticing it. Why not? Here a word on the *Action Française* is in order.

What is the *Action Française?* Essentially a political movement bent on overthrowing by all means, lawful or unlawful, the republican régime. Its founder and recognized head, Maurras,

is a man without religion, and who, judging from his books, has long since flung Christian morals to the winds. The existence of God he rejects, and, of course, the divinity of Jesus Christ and His teachings in the Gospel; while at the same time by a strange somersault of common sense and distortion of history he extols to the skies the Catholic Church because of the strong social spirit and principle of authority which, he says, it inherited from imperial Rome, and is antagonistic to the anarchy taught by the Gospel.

How is it that the league founded under such a leader soon met the support, or at least the sympathy of untold members of the French clergy and of the hierarchy? To begin with, let us notice that not a sentence in the review or the paper edited by Maurras ever betrayed his anti-christian sentiments. He affected there, on the contrary, the strictest orthodoxy, swore by St. Thomas and the *Syllabus,* and gave warning that a number of his books should not be read by Catholics. Then let us remember the league was born in the opening of the twentieth century. It was the time of the elaboration of the "abominable" "lay laws": Maurras' militant attitude naturally made a strong appeal to the victims; it was the time of the spread of Modernism: Maurras' militant orthodoxy in his review or his paper delighted the "integrists", as were called those of the extreme anti-modernist wing, more catholic than the Church. They took him to their heart and so the *Action Française* and the integrist movement joined hands; and as the integrist movement had in Rome many strong advocates, enjoying the confidence of Pius X, it is not surprising that the pope manifested towards Maurras a certain indulgent partiality. That there was a relation of cause to effect between this favor and the new policy of the Holy See in regard to the *ralliement,* cannot be affirmed; but certainly Maurras was by no means *un bel difensore della fede.*[34]

[34] This word of high appreciation is so well authenticated that it is impossible to deny or even doubt it was pronounced (Maurras: *L'Action Française et le Vatican,* p. 144; Camille Bellaigue: *Pie X et Rome,* p. 310; Letter of September 18, 1926, to the *Rappel* of Charleroi). This is a case where "a respectful appeal from the pope ill informed to the pope better informed" was in order.

Some bishops,[35] however, who were neither royalists nor integrists, were viewing with alarm the growing influence of the *Action Française* and its protagonist. Several of Maurras' books, which he declared ought not to be read by Catholics, were denounced to the Congregation of the Index. On the report of Cardinal Van Rossum they were proscribed by a decree dated January 29, 1914. For motives of expediency, Pius X, who had approved the condemnation, decided to postpone its publication until circumstances would make it necessary.

Pius X died the following August. A long letter of the Archbishop of Albi in October to the Secretary of State voiced the anxiety felt by a few prelates over the increasing evils. Whether as a result of this letter or of other information, Benedict XV declared emphatically that he did not wish to hear any more about "integrism", and in the spring of 1915 took up again the matter of *Action Française*. No decision followed for fear that amidst the turmoil of the war, the Holy See's action should be misinterpreted. Benedict XV did not go down to the tomb however without ordering the dissolution of Monsignor U. Benigni's *sodalitium pianum* which, through its branches in Italy, France, Belgium, Germany and Austria had become under the preceding pontificate a mighty hunter of Modernism before the Lord, and the apostle of "integrism."

The curtain rose for the last act of the drama when on August 23, 1926, Cardinal Andrieu, Archbishop of Bordeaux, by a letter to the paper *Aquitaine,* condemned the *Action Française.*[36] This letter was published in first page by the *Osservatore Romano,* and the cardinal was congratulated by Pius XI. The latter indeed was not a stranger to the question and, with his habit of studying things for himself, for many months previously, he had read, pen in hand, the paper of Maurras. A definite action was then to be

[35] Among them Bishop Péchenard of Soissons, former Rector of the Catholic Institute of Paris; Archbishop Mignot, of Albi; Bishop Chapon of Nice; Bishop Catteau of Luçon, and Bishop Guillibert of Fréjus (Memorandum of December 17, 1913).

[36] He was, it may be said, a convert, for he had in previous years dallied with the *Action Française* and been a staunch defender of integrism.

expected. It came in a letter of January 5, 1927, to Cardinal Andrieu, containing, with an historical commentary, a decree of the Holy Office, in date of January 29, 1914 and December 29, 1926, condemning most of the works of Maurras and his paper *L'Action Française.*

Many bishops promulgated at once the papal decree; the delay of others, however, indicated they yielded but reluctantly; one [37] asserted he had learned from unimpeachable authority that the Pope had just declared: 1. that one could be a member of the league; 2. that one could read and subscribe for the *Action Française;* 3. that one could write for that paper. On the 2nd of March an address testifying the obedience of the French episcopate to the action of the Holy See contained one hundred and four names; a few days later a long declaration from the same source was subscribed by one hundred and eighteen: the names of three prelates [38] were missing. Meanwhile there were not lacking priests, secular and regular, who justified theologically the refusal to submit, of the leaders of the *Action Française*; the latter at the same time, strengthened by this support, had launched upon a more intense propaganda. For these reasons to queries sent to Rome, as the ordinary canonical sanctions were ignored, the Holy See had to answer, first [39] that not the ordinary permission to read books on the Index, but a special permission, rarely to be granted, and only for grave reasons, was necessary to read the *Action Française*; then two weeks later,[40] a rescript of the *S. Poenitentiaria Apostolica* stated what sanctions, according to the Code of Canon Law, are incurred by the readers, leaguers and propagandists of the *Action Française,* especially the ecclesiastics "who encourage by theological consultations or in private conversations the people to read its paper, or contribute to the league; or to absolve without the condition of purpose of amendment the readers of the paper or of the works of the leaders of the *Action Française.*" This dras-

[37] Bishop Marty of Montauban.

[38] Archbishop De Llobet, Coadjutor of Avignon; Bishop Marty of Montauban, and Bishop Penan, former incumbent of Moulins.

[39] February 24, 1927.

[40] March 8, 1927.

tic action was followed by a further declaration,[41] issued by the pope's express orders, that the priests could not depart from the line of action prescribed by the Holy See without incurring themselves the vengeance of the divine judge.

The chief men of the *Action Française* never submitted, of course. In certain ecclesiastical circles, the rescripts of Rome were either ignored or explained away; many were, and still are maintaining outwardly an attitude of reserve, which warms up into positive sympathy in the security of friendly conversations. Sanctions have been taken, showing that the Holy See will not brook the shadow of resistance. We shall mention only three, which affected men in high ecclesiastical positions. Father Pègues, O. P., who had given on January 20, 1927, a consultation which caused scandal, at last publicly recanted on March 4, and was nevertheless in the fall of the same year relieved of his office of Regent of Studies in the Monastery of St. Maximin. Father Le Floch, Rector of Santa Chiara, the French Seminary in Rome, was for years one of the ardent supporters of the *Action Française* and of integrism: "in order to save him from more rigorous measures, His Holiness Pius XI, kindly suggested his resignation, which he (the pope) would accept."[42] He left Rome on July 16, 1927. Cardinal Billot's relations with the leaders of the movement and integrist proclivities were long since well known; he, with Father Le Floch, wielded for years a great influence in the appointments of French bishops. After the pope's approval of the letter of Cardinal Andrieu, Cardinal Billot wrote to Léon Daudet, Maurras' *fidus Achates*, a note congratulating the heads of the league for the address sent by them in reply to the Cardinal of Bordeaux. This note created quite a stir in Rome. Maurras' condemnation was to the cardinal a terrible blow. In a letter to the Holy Father he offered to resign from the Sacred College, and the pope acceded.[43] Accordingly on September 13, 1927, Cardinal Billot was received in audience and there tendered officially his resignation. The next

[41] October 11, 1927.
[42] *La Croix*, December 14, 1927.
[43] Consistorial allocution of December 19, 1927.

day Father Ledochowski, general of the Jesuits, accompanied him to the Order's house in Galloro [44] where he lived in absolute retirement until his death in December, 1931.

The league of the *Action Française* is still in existence; its paper still finds enough readers to keep it afloat. Perhaps most of these readers are more interested in its royalist opinions than in the theological views of the party leaders; however, they know its condemnation and yet pretend to be Catholics. In view of this, who would dare assume that French Catholics will oppose a united front, on the day, very likely not far distant, when the battle for which the anti-clericals are openly girding themselves is begun?

A short survey of the present conditions will serve as a conclusion. In relations between Church and State relative peace is now prevailing. Occasionally this quiet is broken by local anti-clerical snipers. Some small tyrants, for instance, continue to forbid processions; some prefects pay their court to the masonic lodges by molesting the priests and Catholic laymen who have incurred the displeasure of the sect; civil administrations have not ceased to put up for sale or to turn to lay works of relief, convents and seminaries [45] confiscated by virtue of the law of 1905; a few years ago word seemed to have passed to the mayors to raise unreasonably the rent of rectories; sporadically, too, it happens that public welfare organizations refuse subsidies or help to people in need, for the sole reason these people are sending their children to Catholic schools.

Over against that it is gratifying to see the government leaving certain of the "lay laws" go unobserved, winking at the re-establishment of religious houses,[46] and continuing to manifest towards the hierarchy the same regard as during the war, and to send official representation to great religious ceremonies. Con-

[44] Msgr. Pucci in *L'Europe Nouvelle*, Oct. 8, 1927, p. 1339.

[45] Several seminaries have thus been bought back by rich Catholics, who rent them at a nominal price to diocesan authorities.

[46] It cannot be said the government is not aware of the existence of these institutions; complete lists of them are in the files of the Ministry of the Interior, and they are carefully kept up to date.

temporary literature,[47] a sure enough sign of the trend of the public mind, has divorced the gross naturalism of a generation ago and the once fashionable false scientism inherited from Renan; it has become more and more impregnated with Catholic spirit. All the forms of Catholic Action are flourishing; their financial support, of course, has felt the effects of the depreciation of the franc; but trust the thrifty Frenchman to make a depreciated franc go to lengths unknown in other less economical countries. There is, however, one dark spot, to be mentioned in that encouraging outlook. The war took away 5,000 priests and religious, and the priests sixty years of age and over are more than twice as numerous as those under forty. Various organizations have been set on foot to grapple with every aspect of this most serious problem. Their unrelenting efforts are bearing some fruit; during the last few years the number of the young priests ordained was in several dioceses in excess of that of the deaths in the clergy. This is a good omen, and there is reason to believe that the new sacerdotal generations are of the seed of those men by whom salvation will be brought to France. *Faxit Deus!*

CHARLES L. SOUVAY.

[47] J. Calvet, *Le Renouveau Catholique dans la Littérature contemporaine.* Paris, 1927.

MISCELLANY

IN MEMORIAM: HARTMANN GRISAR, S. J.

When the news of Father Hartmann Grisar's death appeared in our papers, the members of the historical brotherhood knew that their profession had suffered a severe loss. It was a sad consolation that the great historian had reached the age of eighty-seven years, and had been active until death took the pen from his ever busy hand. Father Grisar, born at Coblenz on the Rhine in 1845, was ordained priest and joined the Society of Jesus in Rome in the year 1868, after finishing his theological studies at Innsbruck. As if with a presentiment of his future occupation, he utilized the two years of his novitiate to familiarize himself with the churches, places of historical interest, and the archeological treasures of the Eternal City. Appointed rather early and unexpectedly to the professorship of Church history at Innsbruck, he found it at first a difficult task to keep up to the standard set by such men as Hurter, Nilles, and other prominent members of the faculty. But he soon felt "the writer's itch." After testing himself on smaller subjects he became in 1877 one of the founders of the *Zeitschrift für katholische Theologie*. His first great contribution, the result of original studies, was a treatise on St. Gregory the Great's social activity among the various classes of people who lived on the estates of the Holy See, a publication which still fully retains its value.

He deciphered, from the author's almost illegible handwriting, the important addresses of Father James Laynez, S. J., given at the Council of Trent, which until then had been considered unusable, and published them under the title, *Jacobi Lainez Disputationes Tridentinae*. Occasional lengthy visits to Rome enabled him to write a number of valuable articles for the Roman monthly, *Civiltà Cattolica*. (He handled Italian with the same ease as his German mother tongue.)

As his special talents appeared more and more, his superiors relieved him of the duties of his Innsbruck professorship and transferred him to Rome, where he was able to devote all his time to historical and archeological studies. He spent several years in visiting

the libraries, archives, churches, and museums of the Eternal City and central Italy. In spite of the great hardships caused by heat, malaria, and the ill-suited food of the Roman Campagna he ever looked back upon these years as the most pleasant time of his life. As a first fruit of these labors appeared the *Analecta Romana,* a collection of exhaustive studies on a great variety of subjects, a publication which won for him the admiration of the learned world of Europe. His ultimate aim, however, was the composition of a scientific *History of Rome and the Popes in the Middle Ages,* of which to his great regret he was not able to publish more than one volume (in the English translation three volumes). His health, greatly weakened by his studies and the Roman climate, forced him to return to Innsbruck, where, far from the fields of his particular research, he found it impossible to pursue these studies any further. Several attempts in later years to return to Rome and take up the work again, regularly resulted in failure. But to the end of his life the importance of this enterprise and the intention to continue it were uppermost in his mind. Indeed the fact that non-Catholics in ever increasing numbers were entering that period of history made a truly scientific and extensive work by Catholics imperative. One of his last joys was the assurance of his superiors that the *History of Rome and the Popes* would be carried on and concluded.

Father Grisar now returned to a subject to which he had already successfully devoted himself in his early years, namely, the Reformation. After a preparation of ten years appeared his *Luther* (three volumes in the original German, six in the English translation) which not merely brings out the true facts of the reformer's opposition to the Church but lays the greater stress on the various conditions, previous studies and experiences, both religious and secular, the influence of other persons, of success and the opposite—upon the progress and retardation of Luther's activity. The work is rather a psychology than a biography of Luther. Its most remarkable feature, perhaps, is the absolute impartiality in the treatment of his subject. In his chapter on "Luther Fables" for instance, he shows that while many of the stories accepted by Protestants about Luther are unhistorical, some also, current among Catholics, are without foundation in fact. He did not fail, either, to recognize good traits in Luther's character. Together with this impartiality are united moderation and dignity of language which never stoops to the use of opprobrious words in the

refutation of adversaries. The enormous amount of new material which Grisar brought to bear on the evaluation of Luther aroused considerable enthusiasm among Catholics. Non-Catholic critics—they had given unanimous praise to his *History of Rome and the Popes*—were greatly divided in their attitude. Their reviews ran all the way from unstinted praise to determined condemnation, the latter often being expressed in the most insulting terms. Of late, Protestant authors prefer not to mention Grisar and his work at all, which, however, does not mean that they take no notice of it. His researches are too far-reaching, too thorough, to be ignored. Page after page in works by non-Catholics show that they have consulted Grisar and that his quiet but irrefutable deductions have had a lasting effect upon them. In his highly scientific manner, Grisar took the offensive in the Luther controversy and forced the adversaries into the defensive.

Sixteen years after the appearance of this epoch-making work the author, now more than fourscore years old, summarized the results of all his studies on the Reformer in a one volume book, written with youthful freshness in a more popular vein, though with the same degree of scientific accuracy: *Martin Luther, His Life and His Work.* This work, too, we possess in English, though in an abbreviated form.

In 1883, Pope Leo XIII had thrown open the Vatican Archives to the students of history at large, Catholics and non-Catholics alike. Thereby and by his special utterances and general attitude he indicated that the Church is best served by the exposition of the truth, even when it appears contrary to her interests and the wishes of her children. One of the noblest fruits of this new policy was the great work of Ludwig von Pastor, *History of the Popes from the close of the Middle Ages.* This new tendency was followed by the practice, inaugurated by prominent writers, of divesting the lives of the saints of those tales and stories which historical criticism refuses to recognize as authentic. Many Catholics, educated Catholics included, refused to approve of this policy. A controversy ensued, which sometimes became rather acrimonious. Father Grisar also took sides in it. In a convention of Catholic scholars at Munich, in 1900, he decisively and energetically pleaded for genuine historicity in describing the lives of the saints, even at the sacrifice of edifying and rather ancient traditions. His address met with much opposition, but the correctness of his stand was eventually recognized by all competent persons,

including the bishops, and it helped greatly to clear the atmosphere for both the historical writer and the reading public.

The period of dissension, however, was by no means over, when in 1901, Father Grisar appeared in the field with the *History of Rome and the Popes*. In compiling it, he had applied his principles, the true principles of history writing. He endeavored to tell the truth, the whole truth, and nothing but the truth, and discarded a number of cherished Roman legends, which had been accepted for a long time as a matter of course. There was then much dissatisfaction, sorrow, and indignation among devout people. "In Rome," said a book-dealer to me at that time, "they are making novenas for Father Grisar's conversion." Prayer is always good and its effect is infallible, but it does not always take on the form that was expected. Father Grisar remained unconverted. A change seems to have taken place, however, in the Catholic body, which is now certainly not only willing but positively eager to have the real truth from the pen of historians. People realize, too, that the strictly historical procedure works both ways, and indeed it has worked by far more in favor of the facts which make up the history of Christ's Church than against them. Father Grisar is among the foremost Catholic scholars who champion a fearless application of the genuinely historical method in the exploration of the Christian past.

Father Grisar ever remained a true son of the cheerful Rhineland, a most agreeable companion, ready to help all those who approached him in any sort of difficulty or perplexity, and always anxious to avoid anything that might aggrieve or disconcert those with whom he had to deal. Inflexible in all points where truth came into question, he was obliging and yielding wherever charity suggested, and above all he never failed to treat his adversaries with the politeness of a true gentleman. While his works are highly apologetic by way of fact, they are not so in their form. His objective was simply to represent things as they appear when seen through the medium of honest and unbiased historical research, whether favorable or unfavorable to those who advocate or condemn them. It is this characteristic which among other causes gives their lasting value to the publications which bear the name of Hartmann Grisar, S. J.

FRANCIS S. BETTEN.

BOOK REVIEWS

The Christian Saga. By NORMAN TOWAR BOGGS. (New York: The Macmillan Company, 1931. Two volumes. Pp. x, 1082. $9.00.)

This remarkable book by Norman Towar Boggs, an American resident in France, is not a history of the Church, but a critical exposition of the part played by Christianity in the civilization of Western Europe. The author's studies have embraced the full content of this historic development, its political, social, economic order, its expressions in art and literature, its intellectual enterprises and the varying phases of its moral and religious life. His results are a demonstration that Christianity became the foundation and keystone of the entire social structure which developed after the decay of classical civilization and that even with some loss of social control, since the breach in Church unity dating from the sixteenth century, it is still a vital and inseparable force in European civilization. That loss leads Mr. Boggs to ask himself in his preface and appended conclusions whether the cycle in which Christianity has been the all-pervading spiritual dynamic and the protective armature of European social existence may gradually cease. This depressing suggestion is one of many evidences that the author's attitude is one of detachment from any church. All the more, therefore, should we recognize the true discernment and appreciation which predominate in his survey of the centuries prior to the weakening influence of individualism, a period in which the social necessity and beneficent effect of Christianity was fully manifested.

A Catholic reader may well spare himself the account of the Christian beginnings and start with the opening of the second century. Then, as Mr. Boggs tells us (p. 132) a vision of truth was offered by the Church to the world: the Lord Jesus Christ, Son of God, existent before the world was made, Who by His death has saved mankind from the otherwise inevitable penalty of sin, Who is with His followers, Who has given them a way of life, and through Whom those enlightened by faith in Him may see God and live in communion with Him. For this Gospel the Church began to formulate a standard of interpretation and to put upon this formulation the stamp of authenticity and authority. So began the epic of spiritual conquests. As he finely describes one stage of that conquest, "Augustine's conception definitely put the organized Church into the processes of European history . . . at a socially opportune moment when without a stable institution of civilized society it is difficult to imagine what might have become of the cultural achievements of the past" (p. 234). With artistic literary skill Mr. Boggs characterizes

individual conspicuous leaders who in various ways responded to the vision of truth, lenient to their imperfections, noting their highest intention: "He who leaves out aspiration cannot hope to touch the secret of the Middle Ages" (p. 418). Mr. Boggs' social psychology can divine the emotional tone of whole generations: "It is emotion and aspiration in florid abandon and in harsh intensity, aiming in one hurtling bound of imagination, or with tears of penitence as through the portals of a church, to pass from earth to heaven, that we must aim to understand the religious complexion of the twelfth century" (p. 420). So, after "the burning ardor" of the twelfth, the thirteenth century means the recovery of a long lost good, a benign hopefulness, a radiant equilibrium, serenity, vigor, clarity, conviction and general sense of peace (449 f.). But this author who appreciates stands detached: "We have mounted to the apex of a certain vision of human life. It still remains ours for contemplation; it does not, could not remain ours in any other sense. Time found its flaws" etc. (p. 464).

Mr. Boggs is not always in his best mood. Too often he uses expressions that wound, cynical, smartly satirical, more frequently in the later chapters, the Roman Church faring better here than the Protestants. He characterizes the English Puritans as stridently proclaiming, "God knows I'm as good a saint as ever was", and in repeated phrases speaks of their smugness and cant, "the very quintessence of Pharisaism". Some repellant instances have been too easily generalized.

Mr. Boggs' great learning becomes insecure in dealing with the nineteenth century. Here he seems to be controlled by his surmise that the great cycle of Christianity's social creativeness is passing to its close and this melancholy foreboding has obscured from him vitalities of spiritual power that have begun to act through new instrumentalities within the Church. As to Protestantism, Mr. Boggs finds it dropping out of the picture. The Roman Church, he says, has set itself apart, refusing to go on with the modern world, offering only a refuge, an occasional retreat from the currents of life. But this opinion will not impress many unless their knowledge of the Church in the nineteenth century is as sketchy as that which Mr. Boggs offers.

FRANCIS A. CHRISTIE.

Lowell, Mass.

Geschichte der Päpste seit dem Ausgang des Mittelalters. Von LUDWIG FREIHERRN VON PASTOR. XVI. Band: Im Zeitalter des fürstlichen Absolutismus. Erste Abteilung: Benedikt XIV und Klemens XIII. Freiburg i. Br.: Herder, 1931. Pp. xxi, 1011. $7.50.)

This mighty tome of over a thousand pages is the first part of the last volume of Pastor's life work. As the second part is already in course of

publication we are now assured of the completion of the great *Papstgeschichte*. Thanks to the vast collection of material gathered by the author himself and to his organization of a staff of able collaborators the death of the famous historian did not for a moment jeopardize the achievement of his goal.

The volume before us treats the pontificates of the great canonist, Benedict XIV (1740-1758), and of Clement XIII (1758-1769). As we are accustomed to expect from Pastor, the history of these two pontificates really becomes world history. The enormously ramified activity of the Holy See, its defense of eternal principles under the varying conditions of time and clime, its solicitude for the welfare of souls, necessarily endow its history with wide horizons and lead the reader away from the petty strifes of dynastic and colonial rivalries of the big and small powers of the day into the sphere of eternal interests. We thus gain a true perspective of and a true insight into the spirit of the actors on the human stage.

That spirit, in the period under consideration, is not very attractive. If one wishes to get an insight into the small-mindedness of the eighteenth century, its princely absolutism with its ridiculous pretensions, often clothed in pious verbiage, the cringing servility of its servants, its hollowness and insincerity, its arrogant yet cowardly usurpation of power where armed resistence is not to be feared, let him study the relations of the Bourbon courts to the Holy See as they are depicted in these pages. And the widespread acceptance of the ideas of Febronianism and Gallicanism prove how far even into the sanctuary state omnipotence and state idolatry had penetrated. The little Italian states, decrepit Venice and misgoverned Parma and Naples, no less than France and Spain, insolently encroached upon the spiritual power of the papacy. At the same time Jansenism under the mantle of reverence and pious zeal undermined what little piety there was among the masses. The expulsion of the Society of Jesus from the Catholic states and the preparations for its general suppression by the Bourbon courts, which fill a considerable part of this volume, had according to the open avowal of their authors no other aim that the ultimate destruction of the jurisdiction of the Holy See. After this one scarcely wonders at the attempts of a Frederic II of Prussia to make the Catholic Church in Silesia a department of his government. More painful is the sight of a Maria Theresa succumbing to the regalistic counsels of her ministers, Kaunitz and Van Swieten.

In the field of the foreign missions these two pontificates witnessed the final settlement of the long controversy over the Chinese and Malabar rites and the sad ruin of many missions in the Spanish and Portuguese oversea dominions. Only California and Mexico saw considerable progress.

The volume is in every way worthy of its predecessors. We find the same astonishing knowledge of the widely scattered published and un-

published source material. And the enormous mass of facts is marshalled into orderly sequence so that the reader easily follows the author through the intricate web of memoirs, official correspondence, and private reports. When judgment is pronounced—and Pastor does not hold back with praise or blame—it is based on justice and fairness and the eternal principles of our Christian faith, not on the philosophical fashions of the day.

The reviewer experienced only one slight disappointment: the English-speaking countries hardly come in for mention, with the exception of a brief sketch of the changes in the American missions. The years of Benedict XIV and of Clement XIII, 1740-1769, coincide with the darkest period of the penal laws in England and Ireland. Do the Roman archives contain no references to the position of the Catholics in these countries? Are there no attempts to alleviate their lot? What was Rome's reaction to the failure of the Jacobite rising of 1745? What of the reports of the Vicars Apostolic, among them of the venerable Richard Challoner? But perhaps it is not fair to ask these questions in view of the many more important matters treated in these pages.—Now that the original is near completion, may one hope that the English translation will not be delayed too long? The last volume of the English Pastor brings the story down to 1591, and is therefore more than a century and a half behind the original. It would be a pity if the English-student of Church history should be deprived too long of this superb study of the central theme of Church history, the Holy See.

ALFRED KAUFMANN, S. J.

Creighton University, Omaha, Nebr.

The Magyars in the Ninth Century. By C. A. MACARTNEY. (New York: The Macmillan Company. 1930. Pp. 241. $6.00.)

Historiographers will be thankful to Mr. Macartney for the valuable service he rendered them by throwing a ray of light into that twilight which, for lack of adequate sources, does not permit a clear view of such nomadic and predatory nations as the Petchenegs, Magyars, Khazars, Avars, Burtās, Alans, Bulgars and others of the ninth century. With analytical acumen he dissects the Arabic sources of Ibn Rusta, Al-Bekrī and Gardēzī whose English translation he appends. Conclusions drawn from these three oriental writers are paralleled with analogous statements found in the work of Constantine Porphygenetos, entitled, *De Administrando Imperio.* These sources constitute the main texture of the author's laborious work into which, at intervals, he weaves additional threads of information furnished by Regino, Leo Grammaticus, Hincmar and the Hungarian Chronicle.

Conclusions established by his discerning mind almost invariably carry conviction. His excellent research throws new light on many contro-

versial points of topography, chronology, ethnology and ethnography relating to the Magyars of the ninth century.

Work of this nature must needs contains some statements that could, at best, be characterized as plausible historical hypotheses. Hence it is natural to expect that historians like Darkó, Bury, Fehér, Vámbéry and others, who made the same period the subject of their investigation, would not subscribe unconditionally to all of our author's conclusions.

The index of sources, names, places and subjects is of high standard. A map inserted at the end of the volume facilitates considerably the visualization of the places and racial movements discussed in the text. Mistakes of Hungarian syllabication and accent, so disappointing in a work of so scientific a merit, could have been easily avoided by a more careful proof-reading.

J. PETROVITS.

Kulpmont, Penna.

The Crusades: The Flame of Islam. By HAROLD LAMB. (London: Thornton Butterworth, Ltd. 1931. Pp. 411. 16 s.)

This latest book of Harold Lamb is his second and final volume on the Crusades, bringing the story down to the final expulsion of the Christians from Acre in 1291. In common with his previous writings it appeals to the general reader rather than to the student of history. It is the story of an epoch rather than an historical work, in that it devotes relatively small space to the accounts of institutions and to the analyses of causes and effects associated with genuinely critical historical writing. This is not to say that Mr. Lamb has neglected critical research in preparation for his work. On the contrary he shows great familiarity with the sources (both Christian and Moslem), and the book is richly interspersed with lengthy quotations from many of them, such as Ambrose, Baha-ad-din, Villehardouin, and Joinville.

One finds frequent examples of Mr. Lamb's by now well-known power to paint pictures in words, whereby he places the reader in the spirit and interests of the age. Notable instances are the description of affairs in Jerusalem on the eve of the Saladin war (pp. 48 ff.), and that of Acre just before the "Last Stand" (pp. 361 ff.). The book as a whole, however, is less glowing than its predecessor, *Iron Men and Saints*, doubtless because the tale of the later crusades, with their better organization, is necessarily less glamorous than that of the First Crusade, with its exuberance and spontaneous outpouring of devotion.

The reader is annoyed by certain needless inaccuracies. Thus indulgences are sold again (p. 383). Feudal nobles are credited with having slaves (p. 382). Haroun-al-Raschid is assigned to the eleventh century (p. 343). But of commendable features the book has many. The literary

quality is maintained at a high level. The author gives a distinctive and (it seems to this reviewer) eminently fair appraisal of Richard I (pp. 168 ff.). The "Afterword" (pp. 365 ff.) contains excellent notes on the changes and results wrought by the Crusades, as well as an interesting account of architectural remains of the Crusaders in Syria, Palestine, and Cyprus. There is, finally, a word of kindly sympathy and deep understanding for the motives of those who endured hardship and heartache to take from unbelievers the land hallowed by the earthly ministry of our Lord. This is most welcome in an age when it is historically fashionable to regard the Crusades as mere excretions of greed, intolerance, and bigotry.

HEWITT B. VINNEDGE.

Nashotah, Wis.

The Franciscan Adventure. By VIDA DUTTON SCUDDER, M. A., L. H. D. (New York: J. M. Dent and Sons. 1931. Pp. xvi, 432. $5.00.)

Under the above title the author presents a study of the first hundred years of the Order of St. Francis of Assisi. Her book has three parts as follows: Part I deals with the background of the Franciscan movement and contains a good account of the heretical precursors of St. Francis; Part II relates the historical sequence of events which influenced the Order both from within and from without; while Part III analyses the chief literary contributions of the early friars and concludes with the writer's outspoken verdict on the Franciscan movement in general.

While the book represents extensive research it is unfortunately marred by a wrong conclusion. Throughout the whole work runs a vein of deep sympathy for the condemned Spirituals, veiled at times but broad and apparent nevertheless. In fact the writer goes so far as to speak of the "Franciscan defeat" because of the condemnation of the Spirituals by the Church. Apparently the author fails to realize that despite the saintly characters among the Spirituals, the party as such represented fanatics and heretics who bore no trace of the true spirit of St. Francis which they purported to restore in the order. Identifying Franciscan poverty with Christian perfection they caricatured that poverty, making it a kind of fetish repugnant to the mind of the Church. With regard to the Franciscan Rule and Testament they denied the Church the right both of dispensation and interpretation.

Views such as these are frankly contrary to the spirit of St. Francis whose supreme purpose was to work in fullest harmony with the Church. With this end in mind he submitted his Rule to the Church and accepted her mitigations even though his Christlike heart grieved over the weakness of human nature that shrank from following his extreme ideals. The condemnation of the Spirituals should in no sense be styled a Fran-

ciscan defeat. Nor is it fair to claim Blessed John of Parma for the Spirituals. The broad view which this saintly general took with regard to studies in the Order and especially the mitigations which he repeatedly petitioned from the Pope stamp him a man of different calibre. However, abstracting from the author's attitude toward the Spirituals, we find the book commendable especially for its detailed historical narrative and for its selective bibliography which comprises both the earliest and the latest sources.

CLAUDE L. VOGEL, O. M. Cap.

Capuchin College, Washington, D. C.

John of Salisbury. By CLEMENT C. J. WEBB, M. A., D. Litt., F. B. A. [Great Medieval Churchmen Series.] (London: Methuen and Company, Ltd. 1932. Pp. viii, 186.)

This short biography should prove useful as a preliminary to the study not only of the subject himself but of twelfth-century history generally. For John of Salisbury (or John of Chartres, as he is sometimes referred to) is one of those personages who sum up almost the whole of their period, so that in making their acquaintance we feel we are making the acquaintance of an epoch. Humanist, counsellor, historian, philosopher, theologian, bishop, he had numerous points of contact with the life of his day. Though he was, in Sandys' phrase, "the most learned man of his time", he was no mere scholarly recluse but an actor in some of the most important events. He learned much from practical experience, and had his advice always been followed the end of Thomas à Becket might have been less tragic, for his judgment was finely balanced and he was more prudent than the famous archbishop.

Despite the work that has been done on the subject, notably by Schaarschmidt, Demimuid, Poole and Dr. Webb himself, much remains to be done, notably with the correspondence. In a British Academy paper of a few years back Poole suggested an arrangement of the earlier letters, and Robertson and Sheppard's *Materials for the History of Thomas Becket* did the same for many of the later letters; but a complete edition, like that of Poole's edition of the *Historia Pontificalis*, is greatly needed.

Toward the end of the book the author endeavours to surmount the difficulty presented to an Anglican by the fact that this great ecclesiastic of medieval England, "the central figure of English learning" as Stubbs called him, believed and taught the supremacy of the pope. The endeavour is not convincing. To one who was at the same time a churchman immersed in practical problems and an outstanding man of learning the Anglo-Catholic concept of the Church would have seemed a monstrosity, as it would to western Europe generally in the twelfth century and for many a generation thereafter.

EDWIN RYAN.

Roland Park, Baltimore.

The English Church and The Papacy. By Z. N. Brooke, M. A. (New York: Macmillan, Cambridge University Press. 1931. Pp. xii, 249.)

This work comes from the pen of the author of the Birkbeck Lectures at Trinity College, Cambridge, for the years 1929-31. Mr. Brooke has presented a highly interesting, readable and yet scholarly account of the relations existing between the English Church and the Papacy in the eleventh and twelfth centuries. He approaches his problem only after a most careful analysis of the collections of canon law then in the hands of the governors of the English Church. As he points out it is alone through a study of Church law of the period that we gain a proper understanding of the attitudes, motives, and policies which shaped and directed the relations between England and Rome at that time.

Mr. Brooke's investigation (and it has been done almost exclusively from the collections of original manuscripts in the English cathedral and university libraries and a number of manuscripts examined on the continent), has led him to the conclusion that the term *Ecclesia Anglicana* meant no more in the eleventh and twelfth centuries than a designation on the part of both English kings and popes of the English branch of the Universal Church. In no sense did it imply the anti-papal and nationalistic tendencies ascribed to it by many historians. Neither does it indicate to the author the existence in these centuries of a separatist movement in the English Church. This conclusion, reached only after meticulous research into the original collections of ecclesiastical law and its interpretations by popes, kings, and bishops, would seem to strike an effective blow at those who still maintain that the *Ecclesia Anglicana* was an independent institution and preserved its entity apart from Rome.

The book is divided into three main sections: the introduction which contains a careful analysis of the term *Ecclesia Anglicana*, a brief survey of the Western Church in the eleventh century, and an investigation of the law governing that Church. Part I affords the reader an admirable survey of the various collections of ecclesiastical law in the eleventh and twelfth centuries, both in England and on the Continent. This section examines the provenance, authenticity, date, and content of the different collections of canon law found in English libraries and museums today and which were used by the canon lawyers in the period under discussion. To the mind of the reviewer this is easily the most valuable part of the work and the one wherein the author's scholarship shows to best advantage. Herein Mr. Brooke makes the very interesting point that Archbishop Lanfranc's principal source of guidance in Church law was a copy of the Pseudo-Isidorean Decretals which he brought with him from Bec. Anyone acquainted with the extraordinary claims which these decretals made for the supremacy of the papal power will readily comprehend what an advantage their use as the chief source of information in England would be to the

papal cause in a later age when the prestige of the king in Church affairs was waning, and the English churchman drew more closely abreast of the growing pretensions of papal power. Part II of the book, "The Relations of England with the Papacy", in which the author traces the evolution of those relations from Lanfranc to the acceptance of Magna Carta by King John clearly demonstrates this advantage. Through a study of the last section the reader is conscious of the ever rising power of Rome in England and the gradual but certain eclipse of the royal claims to mastery of Church affairs which culminated in John's submission.

Besides a substantial index the book is provided with an appendix which lists the manuscripts containing collections of canon law, their date, provenance, where they may be found today, with critical notes of explanations. The printing is an excellent piece of work, the reviewer having noted but one error: at the bottom of page 12 one should read 'Hubert' rather than 'Huber'. Finally Mr. Brooke's book is one which students of the medieval period of English Church history cannot afford to ignore, for it recommends itself most particularly as a penetrating analysis of the canon law of the period, an aspect of the problem not always sufficiently understood by investigators.

JOHN TRACY ELLIS.

St. Viator College.

Cranmer, Archbishop of Canterbury 1533-1556. By HILAIRE BELLOC. (Philadelphia and London: J. B. Lippincott Company. 1931. Pp. 326.)

"It was Cranmer's attitude to religion which determines all his place in history" says Mr. Belloc, and his thesis, relying mainly (introd., p. 5) but not entirely (v. pp. 80, 81, nn.) upon the researches of A. F. Pollard, with whom he differs naturally on this head, is that Cranmer was not an "Anglican" prelate with gradually increasing tendencies toward Zwinglianism, but a Protestant revolutionary, personally timid and time serving, but nevertheless exhibiting, however furtively and warily at times, real courage and zealotry in using his opportunities to bore from within the Catholic system, which he is pictured as hating from the beginning (v. chs. X, XI; pp. 244-249; 252-261; 291-294; 301-306). Belloc's view of Cranmer's definitive Protestanism involves a fuller recognition than he has previously given to the Wycliffite and Bohemian antecedents of the revolt against the Church: the "war against the priest" (pp. 182 ff.) had taken nearly two centuries to forge its weapons and articulate its hatred. No place is found in the early sixteenth century for an "Anglican" type of conscience which (as Pollard assumed) accepted royal supremacy because it supposedly rejected on principle papal authority and the right of private judgment alike. Englishmen were less inclined

to dissociate the papacy from the Church, than Frenchmen or Germans. Henry, Anne Boleyn, Thomas Cromwell, Northumberland, in this account, were simply such rebels as the Church has always had to contend with, and the Protestant revolt, whose zealotry few Englishmen shared except in the universities, among some of the clergy, and in seaport towns, proved useful to the passions, ambition and avarice of bad Catholics. The evidence for Belloc's thesis of Cranmer's convinced Protestantism is weaker as to the earlier period of Cranmer's career, than from 1534 (v. p. 143, the Antichrist sermon), certainly from 1538, onward (v. p. 168, Cranmer's complaints to Cromwell about the "Institution of a Christian Man" and the "Six Articles"). Belloc leans a little too hard upon Cranmer's two marriages, and on conjectures about the influence on the young scholar, of Erasmus at Cambridge. The most that can be said for the thesis is that the opposite theory of Cranmer's gradual tendency toward radical Protestantism is based upon an *argumentum ad silentium* drawn from meagreness of evidence about Cranmer's early opinions, and that from 1538 the radical aims of Cranmer are clearly demonstrable: as in his securing the authorization of the "Great Bible", risking Henry's discovery that it was a modified form of Tyndale's translation; in his stealthy, perilous steps taken to replace the Mass with the English prayerbook service, which precipitated the revolt of 1549; and in his repeated attestation and recording of his real views while in duress under Queen Mary. Special stress is laid upon the revolution in ethical standards effected by the furtherance of the "King's matter" through Cranmer's subserviency and his Protestant zeal alike: it is intimated that Cranmer might not have fallen so low in his abjectness to Henry and his treachery toward Henry's victims, but for his repudiation of the Catholic doctrine of reparation and satisfaction. On the other hand, recognition of a degree of sincerity in his zeal invests Cranmer, in the account of the closing scenes, with something of the damaged and sorry dignity with which Protestant tradition clothes his figure. Tribute, almost excessive in its enthusiasm, is paid (pp. 40-43) to Cranmer's art in prose composition in the Prayerbook: "The effect of a poet is enduring" is the essayist's summary of the more permanent aspects of Cranmer's achievement in contributing to give English Protestantism its external form and mould.

A disposition toward restrained and dispassionate statement characterizes Mr. Belloc's riper historical essays. Francophile *tendenz* is less obtrusive, save in such traces of it as a rather eccentric mannerism of seeming to forget German proper names (pp. 93, 123). Though his few footnotes are still innocent of all unsightly exposure of the mere machinery of research and verification, some deference, sometimes ironic, is paid to the scholarship of others. Mr. Belloc's past defiance of the modern

historical requirements of careful generalization about culture and "cultures" and his unconciliatory apologetic has made it a little difficult for students to take him very seriously. But he deserves credit for being a sound biographer in one respect—he contests ably and convincingly the attempt to explain historical developments by impersonal "forces" and "trends", and vindicates the influence of personal character and decisions upon the course of events. It is characteristic, too, of the fitting distinction with which Mr. Belloc treats important crises in human affairs, that Henry's gross announcement of his discovery of Cranmer's utility to his ends, which nearly all historians think they must quote, is in this account omitted. Though the weakness and ignobility of the subject of the essay is not minimized, it is stressed only to heighten the significance of Cranmer's real attitude and his decisive influence upon the situation of his time.

W. T. M. GAMBLE.

Washington, D. C.

John Calvin, the Man and His Ethics. By GEORGIA HARKNESS. (New York: Henry Holt and Company. 1931. Pp. ix, 266.)

Since there is no work in English which deals primarily with any phase of Calvin's moral theory, Professor Harkness writes this book to supply this material, not only in reference to Calvin's economic concepts, but to his moral philosophy in general. In the three chapters devoted to economic considerations, the author is inclined to differ with Max Weber in his estimate of Calvin as the father of capitalism. "Weber drew most of his documentary evidence from the writings of the English Puritans of the latter part of the seventeenth century, and the Calvinism of that day was not that of its founder. His essay reveals no first hand acquaintance with Calvin. Nor have any of Weber's critics, so far as I have been able to discover, made a textual study of Calvin's economic ethics." "Weber makes a good deal of the economic influence of this conception of good works as the sign of salvation. I think Weber overstrains the point, for when Calvin talks of one's vocation he means usually one's divine 'calling,' not his secular occupation." Calvin's emphasis on the middle class virtues could be paralleled by similar injunctions to industry and thrift given by the ancient and medieval philosophers. But the author would not reject Weber's thesis entirely. "Calvin was an unwitting contributor to the undoing of that for which he labored. Calvin's emphasis upon the economic virtues bore fruit in furthering the development of a soulless system in which economic expediency came eventually to supplant ethical idealism. Before Calvin was born, forces were in operation which were calculated inevitably to bring about a transition to a new economic order."

Miss Harkness, who is an ordained minister of the Methodist Church, does not think that there was much to choose between St. Paul and Calvin in the matter of woman's place in the home and in public.

FRANK O'HARA.

The Catholic University of America.

Jakob Fugger the Rich. By JACOB STRIEDER. Translated from the German by Mildred Hartsough. (New York: The Adelphi Co. 1931. Pp. xxvi, 227.)

Jacob Fugger the Rich (1459-1525) stands out as the most prominent merchant and financier, not only in his famous family, but in the whole period of early capitalism. He was the Morgan or the Rockefeller of his day. Modern students have estimated the purchasing power of the two million gold gulden capital possessed by his firm at the time of his death as the equivalent of more than fifty million dollars of our own currency. In the hands of his nephew, Anton, this fortune was more than doubled, but the nephew did not possess the business acumen of the uncle and entered upon business policies that led to great losses.

Jacob's ancestors laid the foundataions of the family fortune in the textile industry in Augsburg in the second half of the fourteenth century and textiles continued the main interest of the family until Jacob, towards the end of the fifteenth century, turned his attention to mining and exchange. His silver and copper interests in the Tyrol and in Hungary were a large source of revenue and he achieved great power through his position as financier of the Hapsburg emperors of his time. In a dunning letter to the Emperor Charles V. in 1523 he was able to write, "It is also well known that Your Majesty without me might not have acquired the Imperial Crown, as I can attest with the written statement of all the delegates of Your Imperial Majesty." Fugger was also able to secure for his house the position of banker of the Papal See in Germany, Scandinavia, and the Slavic and Magyar lands. "A special source of profit were the interest payments, to which, in spite of the theoretical maintenance of the canonical prohibition of interest, the papacy and clergy had had to submit for centuries, in order to carry out the world organization of the Church."

As a youth Jacob was studying for the priesthood when he reluctantly consented to give up theology for business in response to the earnest appeal of his widowed mother. Once embarked in business he made profit-making his aim and was not satisfied with the returns which a more conservative interpretation of the canon law would have allowed him. In this he was not an innovator, however, as even in the time of St. Thomas, the great merchants of the Italian cities had adopted business practices

that were out of harmony with canonistic principles, and by Fugger's time, commercial policy in the larger German cities was beginning to tolerate the capitalistic spirit of the leading merchants. It was to Dr. Konrad Peutinger, the Humanist, that Fugger went for counsel in all the juristic and canonical problems of his business, and Peutinger had said, "Every merchant is free to sell his wares as dear as he can and chooses. In so doing, he does not sin against canonical law; neither is he guilty of anti-social conduct. For it happens often enough that merchants, to their injury, are forced to sell their wares cheaper than they bought them."

Jacob Fugger left behind him many generous endowments for religion and the poor, most noteworthy of which was the Fuggerei, a garden city of fifty cottages in Augsburg, which to this day houses a hundred families at a merely nominal rent.

Dr. Strieder who writes here with such fascination of his capitalistic hero, has in another work written with equal devotion of another hero, the Poor Man of Assisi.

FRANK O'HARA.

The Catholic University of America.

The Tragic Queen, A Study of Mary Queen of Scots. By ANDREW DAKERS. (Boston and New York: Houghton Mifflin Co. 1931. Pp. 319. $5.00.)

The controversy as to the innocence or guilt of the tragic queen of Scots may never be definitively settled, but Mr. Dakers has made a contribution that makes for clearness on some of the most beclouded points. From his thorough and dispassionate examination of the evidence in regard to the Casket Letters, he concludes: "If it cannot be asserted that it has been conclusively proved that she was innocent, it can at least be said that there is no case to go before a jury, the single exhibit that can be laid on the table against her being of such doubtful authenticity." The charges against Mary in the matter of her marriage with Bothwell outside the Catholic Church are left by the author without the foundation upon which they are commonly made to stand. His unique solution of this enigma gives comfort to Mary's admirers. Hilaire Belloc makes Cecil entirely accountable for Mary's undoing; Mr. Dakers gives Elizabeth the responsibility. *The Tragic Queen* is an eminently readable book.

LINDA MALEY O'HARA.

Brookland, D. C.

Les Congrégations Religieuses au Temps de Napoléon. By LEON DERIES, Agrégé de l'Université. (Paris: Librairie Félix Alcan. 1929. Pp. xi, 304).

Prof. Léon Deries is right when he asserts that the topic which he has undertaken to treat is one of those which should not remain buried in the shadow of archive deposits. His book, however, and he gracefully acknowledges it himself, goes scarcely beyond scratching the surface of the subject. He has made excellent use of the official papers preserved in the French National Archives and in the Archives of the Ministry of Foreign Affairs; but he has recoiled before a search in the private Archives of the various French religious orders. Not that these venerable treasure houses are kept jealously from profane eyes—he very amiably states that a kind welcome is always extended to the student by their custodians; but such a search entailed a long and tedious labor: an excuse perhaps not altogether worthy of an "Agrégé de l'Université", whom "noblesse oblige" to go to the bottom of every question he chooses to study. Relying on second hand information is nowadays considered an imperfection of scholarly work. Of the men's congregations we hear only, and all too briefly, of the Trappists, the "Pères de la Foi", the Lazarists, the Holy Ghost Fathers, the Society of Foreign Missions, the Sulpicians, the short-lived Society for Home Missions, the Confraternities of Penitents, and the Christian Brothers. Incomplete likewise is the survey of the Congregations of women.

Such as it is, however, with its deficiencies in extent and depth, the book is nevertheless good pioneer work, and it is to be hoped that it will stir particularly the religious congregations to the study of their history during the Napoleonian period. In our day of all kinds of "Collections" (the volume under review is one of the volumes of the *Bibliothèque d'Histoire Contemporaine*), one fulfilling the object stated in the title would be a distinct and most valuable addition not only to the Church history of France, but also to a better knowledge of the still obscure attitude of Napoleon toward religion.

CHARLES L. SOUVAY, C. M.

Kenrick Seminary,

Colonial Records of Spanish Florida; Vol. II, 1577-1580. Translated and edited by JEANETTE THURBER CONNOR. (Deland: Florida State Historical Society. 1930. Pp. xxxix, 382.)

Published under the auspices of the Florida State Historical Society and the editorship of Dr. James Alexander Robertson, this handsome volume is a worthy tribute to the memory of Mrs. Jeanette Thurber Connor, whose sudden death in 1927, was so severe a blow to her many friends and

co-workers in the field of Hispanic-American history. They are grateful, therefore, to the Society for having so thoughtfully selected her portrait as frontispiece to this volume which, with her first volume of the series, makes available the rich result of the talent, time, and labor Mrs. Connor devoted to collecting, translating, and editing these important source-materials on the early history of Florida. Also to Dr. Robertson students of American history owe a debt of gratitude for having so unselfishly consecrated his recognized scholarship to the final editing of this memorial volume. Probably because they are his own, he saw fit to relegate the "Notes" to the rear of the volume (pp. 325-330), instead of placing them at the foot of the respective pages where critical readers prefer to have them.

The volume contains the Spanish text and an English annotated translation of fifty-one documents, extending from January, 1577, to August, 1580. With their aid the reader can easily visualize the political as well as the economic and social conditions in Florida during those three and a half years. They reveal that this was a period of stress and strife, of privations and hardships, of incessant threats from Indian and French aggressors. The Church historian will be able to appreciate from these documents what disheartening obstacles confronted the Franciscans during their first years of missionary labors in Florida.

While all the documents are extremely valuable and important, a number of them are in addition decidedly fascinating. To these belong Doc. XXVI: a report of Flores's official inspection of Fort St. Augustine and Fort Santa Elena; Docs. XXXII, XXXIX, XLIII, and XLVII: letters of Pedro Menéndez Márques to the king of Spain, relating his first exploits as governor of Florida; Doc. XXXVIII: a letter of Carvajal to the king, describing conditions in Florida; finally, Doc. LI: an account of what happened in Florida in July, 1580. With a touch of humor, Castillo tells the king that he "came to the said province [of Florida] at a time when weapons were more necessary than papers" (p. 45). One recalls the dilatory methods of Spanish officialdom when Governor Menéndez, after asking for food supplies, impatiently urges: "For the love of our Lord, let there be in this all the haste possible, for you can see the need" (p. 237). The reader will smile over Menéndez's information to the king that he is holding captive "ten Frenchmen", one of whom "is a German gunner" (p. 303) and his recommendation that Bartolomé Martin "be sent to Florida" in punishment for having killed an ensign, "because that will be enough prison and galleys for him" (p. 307). In short, we have here a volume of documents that for their excellent English dress and their numerous touches of human interest will be relished both by the educated layman and by the professional historian.

FRANCIS BORGIA STECK, O. F. M.

Austin, Texas.

The Voyages of the Cabots and the English Discovery of North America under Henry VII and Henry VIII. By JAMES WILLIAMSON, D. Litt. (London: The Argonaut Press. 1929. Pp. xiii, 290, with thirteen maps.)

Discussion of the voyages of the Cabots has become a hardy geographical perennial, and it has been assiduously cultivated by British and other writers on historical subjects despite the fact that little of a definite nature is known to historians regarding John Cabot or his son, Sebastian. The former wrote nothing; the latter wrote little. Their achievements are not chronicled by any writer of repute; and there is perhaps no other great maritime enterprise of which so little of an accurate nature has come to light; none which has evoked so much controversy. The controversialists may be divided into two categories—*Traditionalists* (represented by the late Archbishop Howley and the late Woodley Prowse of Newfoundland) and *Critics*, among whom may be noted Biddle, Dawson, and Harrisse. All of these propound divergent views as to the voyages and landfall of the Cabots.

It is definitely known that the discovery of northeast America followed closely the discovery of the Antilles by Columbus. Somebody has written: "The discoveries of Cabot and Columbus resemble each other as the moonlight resembles sunlight. Like Columbus John Cabot was a Genoese who had served many masters. The date of Cabot's arrival in England is uncertain; but it is stated that he had become naturalized," and was living in London in 1496, within Blackfriars, where at the time there was a colony of Italian merchants who presumably aided him in a petition to Henry VII for a patent to engage in a voyage of discovery. Cabot had spent some time at Bristol and had been identified with Bristol's fishing industry in Iceland. During the trips to Iceland Cabot must have heard of the Norse discoveries.

On March 5, 1496, Henry VII granted to John Cabot and his sons, Sebastian, Lewis, and Sancian, a patent to voyage to foreign places; and on May 2, 1497, he started on his first venture to the West. It seems fairly certain that Cabot sighted Newfoundland during this voyage; but what part of it? This has not been clearly ascertained. During the years 1498-1502 he made other voyages, and it is recorded that he received a royal pension of twenty pounds—the pension, according to Hakluyt, the Oxford cleric-geographer, was drawn twice. As to Cabot's last voyage, an author of note says: "Did he end like Perouse or not end like Vanderdecken?"

Englishmen seem to have forgotten Cabot's discoveries until they were revived by John Dee's *Diary*, in 1580 "to give color to British pretensions to the discovery of the Newe-Founde-Lande." Lord Burghley, who examined Dee's work "did seeme to dowt much." In the next century when

Vespucci, Cabral, and Pizarro aroused interest in American discoveries were histories of discovery written; and "historians seem to have derived their knowledge of John Cabot from his eldest son, Sebastian, and they declared on Sebastian's authority that it was not John but Sebastian who was the discoverer of North-East America, and that John died before the discovery took place . . . Sebastian poisoned the wells of history in order to glorify himself at his father's expense."

Dr. Williamson's volume is evidently the result of patient and extensive research, and he states "documents are few and contradictory . . . the only narratives are seldom from the pens of explorers but written by home-staying scribes." He believes that possibly there are documents in European archives that have not yet been discovered which may contain records concerning the Cabotian voyages. May we suggest that Simancas is likely to prove the most important quarry?

As far as we are aware Dr. Williamson's volume is the most complete collection of texts and manuscripts regarding English voyages of discovery which has appeared to date, as it contains numerous documents and extracts from contemporary works, and presents a succinct history of English explorations during the reigns of Henry VII and Henry VIII. It is difficult however to agree with Dr. Williamson in his attempt to give us an acceptable appraisal of Sebastian Cabot. Sebastian does not seem to have been worthy of credence; nor do the Sebastian legends ring true. They were given publicity by Grajales under Sebastian's direction. *"Peut on croire l'homme qui declara avoir planté 52 grains de blé en Septembre sur la rive de la Plata et en avoir récolté 52,000 au mois de Decembre suivant?"*

P. W. Browne.

The Catholic University of America.

Friedrich List: Grundlinien einer politischen Ökonomie und andere Beiträge der amerikanischen Zeit (1825-1832). By William Notz. (Berlin: Verlag von Reimar Hobbing. 1931. Pp. 530.)

The Friedrich List Society is publishing the complete works, speeches and letters of List, the famous political economist (1789-1846) of Germany and the United States. Six volumes have already made their appearance in the last three or four years, edited by such able men as E. V. Beckerath, K. Goeser, Fr. Lenz, Edgar Salin and A. Sommer. This volume represents List's writings while in America (in Reading, Pa.) from 1825 to 1832. Dr. William Notz, dean of the Foreign Service School of Georgetown University, who has before this dealt with List in several articles, has here collected in one volume not only the American works of List which are already known, but also much material hitherto unpublished or unknown, and has added (pp. 1065) a fine description of List's life in

America with a commentary and notes which show his erudition; leaving nothing unexplained even at the expense of some repetition. Dr. Notz has addressed himself of course mostly to German readers in Germany who are not always familiar with the details of American history in the time of List.

It is a pleasure to read the pages of this book. We find excerpts of List's diary regarding his American experiences, his *Outlines of American Political Economy,* his Philadelphia speech (1827), his letters to Governor Giles of Virginia, to President Jackson, to Van Buren, his Harrisburg address before the Pennsylvania House of Representatives, his *Observations on the Report of the Committee of Ways and Means* (1828), and his *Remarks on Mr. Gambreleng's Report on the Tariff* (1830). We become acquainted with representative articles of List written in German as editor of the *Readinger Adler* (1826-1830) and with many of his letters to Charles J. Ingersoll of Philadelphia, Vice-President of the Pennsylvania Society for the promotion of manufactures and the mechanic arts; to John Forsyth, Edward Livingston, R. Rush, and others. Most of these letters are printed here for the first time.

List took an active part in the controversies on the American politico-economic system between the followers of President Adams (1824-1828) and those of Jackson, regarding the commercial policy of the country. He helped elect President Jackson, who afterwards gratefully made him consul in Germany. He was instrumental in inaugurating what practically became the Lehigh Coal and Navigation Company and the Philadelphia and Reading Railway System. He favored, with Daniel Raymond and a few others, the protective tariff against the free traders and was an enemy of Adam Smith and his school.

List was invited to America by Lafayette whom he accompanied on his triumphal tour through the United States (1825), at least through the States of New York and Pennsylvania. He lived a short time in Pittsburgh, bought a farm near Harrisburg for $920, failed, and made a living for himself and family as editor of a German weekly in Reading. He was even something of a poet. He fled Württemberg, his native state, like Follen and so many others, because he denounced the reactionary policy of the Government, was imprisoned for a time, and was professor of political economy in Tübingen. All this is well known. In Notz's edition, however, we have the *whole* List. We read of many letters written to him, of American newspaper accounts of him, of his intense interest in the pioneer economic life of Pennsylvania; we watch his enthusiasm for the country which, (as he said himself), creates citizens and not subjects, see him write for American newspapers and lay the foundations for his great ideas and for his later life, brilliant and tragic though it was.

American readers will profit from the perusal of this book. There is

an abundance of intimate information on the social, economic and political life of America between 1825 and 1832, and there are aspects of things not easily obtained elsewhere. Had List remained in America, he might have become a second Carl Schurz. The leading men at the time in America recognized his ability. They talked about him in debate in Congress. He seems to have become a Mason in Reading, Pennsylvania.

Dr. Notz discusses ably and objectively the theories regarding List's possible indebtedness to American economic thinkers of the time (Alexander Hamilton, Daniel Raymond, and Mathew Carey); but the Raymond-List problem does not appear to be settled yet. There is a fine index. The bibliography on List, large as it is, has been thoroughly handled. There is on page 481 a mistake (Louis Philippe of France: not "1773"—1850). We congratulate Dr. Notz on his splendid edition of List's American works. These are now available, with scholarly comment, and in a readable book. Not much is left now so far as "List desiderata" are concerned.

PAUL G. GLEIS.

The Catholic University of America.

America Hispana, a Portrait and a Prospect. By WALDO FRANK. (New York: Charles Scribner's Sons. 1931. Pp. xviii, 388.)

Recent publications on Latin America may be divided into two groups: the truly historical or scientific and the purely literary. The first group, unfortunately, is small and unpopular, while the second is gaining in quantity and popularity. *America Hispana* belongs to the second and will no doubt prove very popular with a certain group of Americans who love to think they are seriously studying the problems of the southern republics and indulge in heated discussions based on meager and unreliable facts. This is to be regretted, for the author of *America Hispana* was in position to give us more than a *symphony*, as he tenderly calls his book; and he could have avoided so much lyricism and given us the truth in a less distorted fashion. Though avowedly sympathetic to the Spanish American there runs throughout the entire book a very definite predilection for the "people of the North", as he calls the Americans of present United States, not to fall into the now trite epithet of *Nordic*. So great is his enthusiasm that in praising the achievement of the Panama Canal he exclaims in his warm, poetic phrases that teem with emotion: "The flag [U. S. flag] transforms the tropic air, making it cool." Before the end of the book he finds occasion to imply that until American missionaries (Protestant ministers) went to South America the Spanish youth remained untutored and unenlightened. This may be good literature, but it is far from being historical truth.

He unfortunately falls into the general, though always popular, fallacy

of exalting the virtues of primitive man, his civilization, and his tragic history; a tendency directly traceable to Rousseau. But in this he goes to such extremes as to affirm that the civilization of the Incas judged "even by the narrow standard of the modern white man, . . . was the equal of sixteenth century Europe"; and he adds that "its communal arts and social science made it superior as a society to the whole contemporary Mediterranean basin." That is going too far. No archaeologist, not even the most enthusiastic Indian lover, ever made such a claim. To declare the native civilizations of America superior to the entire Mediterranean basin is to make the Inca and Aztec empires greater than Egypt and Greece. Truly the facts do not uphold the contention.

But in his desire for generalizations and his enthusiasms for now this and now that he falls into many contradictions. Invading the field of sociology he firmly maintains that "the men who have studied the American mestizo from Mexico to Chile, are wont to call him inferior to both pure Indian and pure white." No sound sociologist or psychologist will subscribe uncompromisingly to this view in the light of the available information on the subject. He would have come nearer the truth had he reversed the statement and declared that it is in the mestizo that the hope of Spanish America lies. The men at the head of affairs in all Latin America are not pure Indian nor pure white, but mestizos in varying degrees. No one knew this better than the author who traveled extensively in Spanish America. Why then does he make this statement?

In speaking of the conquistador he is carried away by his love of high sounding phrases and picturesque, bizarre details. He not only makes the conquistador a fiend incarnate but goes so far as to make him a cannibal. No one, in the wildest flight of imagination, or in the deepest hatred of Spain, has ever charged the conquistador with eating human flesh. But Mr. Frank says "The Conquistador was the last crusader—when hungry, he can eat, if there is nothing better, a joint from the last Indian he has slain." His method of Christianizing the natives, according to the author was "to enslave the men and sleep with their women"; he gorged himself on "their meats and their women." Throughout the book the author seems to be obsessed with the idea of native women and the injustice done to them. More serious still, he asserts that "Balboa was officially murdered by an envoy of the crown." Nowhere will he find proof for this statement. Balboa was killed but not by an envoy expressly sent by the king for the purpose.

But it would be endless to enumerate the countless misrepresentations, the flagrant exaggerations of fact, and the totally unfounded generalizations. It is when he speaks of the Church that Mr. Frank's mastery of English epithets and wringing phrases shows at its best. "The Church was rotten, it taught contempt of the flesh and grew fat; it preached

water and drank wine; it owned half of all the lands in Mexico." The gold of America was needed "for her convents, where the best daughters of Spain, instead of giving birth to men, gave worship to Christ. . . . The priests became deeply pagan—medicine men and primeval pastors." And so he goes on piling one generalization on another.

The book is misleading though fascinating. It is written in warm, tense, picturesque phrases. There is a certain dazzling daring in the generalizations; there is originality in the figures of speech. But when it comes to a true interpretation of the spirit of Spanish America, of its history, of its civilization, let the American reader judge of his reliability from his analysis of American democracy. "Their democracy [U. S.] was an evolution of the Hebraic seed of social justice which the Catholic Church had planted in their English fathers." Equally rash and unreliable are all his generalizations. One closes the book with a sigh of regret. What a pity that a book so beautifully written, with such good intentions, should leave so erroneous an impression of a people that deserve to be better understood.

C. E. Castañeda.

University of Texas.

The Jewish Pioneers in America. By Anita Libman Lebeson. (New York: Brentano. 1931. Pp. 372. $4.00.)

The Jewish Pioneers in America, is a grateful book to review. Its typography, valuable illustrations and wealth of plumbed discoveries are as pleasing to the eye as they are stimulating to the mind. To be sure, pioneers in this recent field of exploration have preceded Anita Libman Lebeson. The 32 volumes of the *Publications* of the American Jewish Historical Society are a mine of recent disclosures. While the author of our book has had this material at her disposal no less than that from a few other authorities, yet her own studies and research have brought to our attention the results of documents and letters wholly new to us. The book is well authenticated, and speaks volumes for her patient industry, her historical insight, and conscientious devotion to accuracy. The book reads like a romance, probably because of her sympathy with her theme and her people.

The volume begins with a picture of the unhappy conditions of the Jews in Europe, so that the opening of the Western Continent at the end of the Fifteenth Century comes with a Messianic ring of hope. The sailing of Columbus was preceded by the Jewish, or rather, Semitic renaissance, which brought to our mind Jewish men who were interested in maritime ventures; there were travelers like Benjamin of Tudela, writers of travel books like Petachiah of Ratisbon, Esthoria Parchi, Juceff Fakuin of Barcelona, who, we are told, navigated the whole of the then

known world in 1334, famous cartographers like Mestre Jaime of Malorka, known as Jehuda Cresques; makers of instruments for navigation like Levi Ben Gerson, Abraham Ibn Ezra, Jacob Vecinho and Abraham Zacuto. It was Zacuto's perpetual calendar and astronomical tables to which Columbus had frequent recourse. While the author is familiar with the various arguments as to the Hebrew origin of Columbus, she is very wise in not tying herself to any theory. It is enough to aver, drawing upon Kayserling, that Columbus at the Port of Spain found Isaac Abarbanel and Louis De Santangel as his influential friends and advocates. In other words, "Columbus was the deus ex machina for the Jews." Their confiscated wealth helped to equip his expedition. As members of this expedition the following Jews are definitely identified, *viz.*, Louis De Torres, Alphonso De La Calle, Rodrigo Sanchez, Gabriel Sanchez, Marco and Bernal of Tartosa. "Thus the Jews witnessed the dawn of American history."

Chapter two passes pleasantly over the chimerical identification of the inhabitants of America with the Lost Ten Tribes. Chapter three reveals the early coming into South America of the Marranos, and on August 16, 1570, Jewish heretics in Mexico were put to the flame. The author follows every trace of Jews who came from Holland and England to settle in various parts of South America and the West Indies. She calls particular attention on page 41 to the so-called Charter of Liberties which England granted to the Jews in 1660. This document is of rare interest and reads as follows: "Privileges Granted to the People of the Hebrew Nation that are to Goe to the Wilde Cust."

The coming of Jews to our United States is graphically told. On August 22, 1654, Jacob Barsimson arrived in New Amsterdam to be followed in a few weeks by 23 indigent co-religionists who embarked very likely at Pernambuco. It is needless to say that these 24 were as unwelcome to Peter Stuyvesant as they were to the rest of the community. The book continues the story of the coming of the Jews in southern and eastern states of our land, building their modest synagogues, religious schools, conducting various forms of traffic, administering charity, and entering into the life of the pre-revolutionary days. It is tremendously interesting to watch the infiltration of Jews in the states west of the Alleghenies, and along the Mississippi and Missouri Rivers. The discovery of the Gratz papers brings to our attention the western movement and business connection of the Gratz and Frank families. Possibly the most satisfying chapter depicts the social and political aspects of Jewish life in the Colonial and Revolutionary days. What was particularly interesting to me was the relationship of early days to Masonry. Recalling the religious dissensions of the day, and the fairly rationalistic spirit of the Order, we can understand why the Jews of that era sought fraternity

in the Masonic lodge room. Masonry was the only organization that offered such a social opportunity. We are told that in 1788 Moses Michael Hayes was Grand Master. Paul Revere attests the induction of Abraham Jacobs in the Second Degree of Masonry. When Washington visited Newport in 1790 to attend a meeting of the King David Lodge, the Master at the time was Moses Sexias.

One is tempted to quote extensively from the remaining chapters of the continual westward movement of the Jewish people, of the streams of immigration, German and Polish and Russian that followed the early Portuguese and Spanish, and of the participation of the Jews in the Wars of 1812 and 1861. But enough has been said to indicate the richness and historical value of this unusual book. It is commended to every student of history.

ABRAM SIMON.

Washington, D. C.

A History of the Pacific Northwest. By GEORGE W. FULLER. (New York: Alfred A. Knopf. 1931. Pp. vii, 337.)

"Some books", wrote Francis Bacon, "are to be tasted, others to be swallowed, and some few to be chewed and digested." In the last class Mr. George W. Fuller's book deserves a place. If the reader picks up the book, expecting gripping stories of Indian warfare, and thrilling scenes of mountains, snow-capped and silhouetted, and all those other poetic beauties, he will expect in vain. Mountains, rivers, hills, to be sure, pass across the pages, but only in the simplest style and in so far as they help to unfold the story. Judging from a reading of this history Mr. Fuller is no poet. If he is, he masterfully kept his imagination in check. From first to last he set out to write history, and from first to last he stood by that resolve. He took too seriously his work to stop on the way to revel in scenes or to become sentimental. For that reason he begets in a reader a high degree of confidence.

The author certainly begins at the beginning. In his first chapter he takes us through a scientific account of geological data in which he passes over the Miocene age, the Glacial age and other ages that reach back 80,000,000 years. To follow this with intelligence we would need not only a dictionary, but a grasp of technical terms as well. This much for the uninitiated at least is gained, that it puts us in a geographical mood, and helps us to realize that while the Pacific Northwest is young in the political, social and economic history of the world, it is astoundingly old from the viewpoint of geology. Indeed the ages that are set down give us pause. After passing through them we felt relieved to find ourselves standing, in imagination, at the end of the chapter, in the way of a gentle Chinook wind.

A vivid picture of the Aborigines—their dwellings, weapons, food and clothing—starts the story proper of the men who came from Asia 20,000 years ago.

Calmly and convincingly Mr. Fuller sums up the story of the 200 years' search for the entrance to one of the world's greatest rivers—the Columbia. Both Bruno Heceta the Spaniard and Captain Meares the Englishman failed to discover it, and so left the honor to Captain Robert Gray the American.

As we follow the fur traders we meet the picturesque voyageurs whose character, dress, habits and hard life are set forth. In the story of the massacre of the *Tonquin*, one of John Jacob Astor's ships, we are treated to a cold-blooded attack of the Indians on Astor's men. But to give both sides of the story Mr. Fuller in all fairness reports that Jonathan Thorn, captain of the *Tonquin*, was imprudent, insulting and violent toward the Indians. This is a good example of the author's giving both sides of the question, and leads us to believe that at other times also the Indian took revenge on the whites because he had first been ill-treated.

In referring to the story of the Hudson's Bay Company, the author remarks how tantalizing it is in treating of the Company to find the archives in London kept rather secret. Since writing thus, Professor Frederick Merk of Harvard has published *Fur Trade and Empire, George Simpson's Journal, 1824-1825*. This work the *Morning Oregonian* (Portland, Oregon) in an editorial under date of Feb. 21, 1932, hails as "the most important collection of unpublished letters on the Oregon question since Dr. Clark issued his 'History of the Willamette Valley, Oregon'." The editorial states that the traders of the Hudson's Bay Company exterminated "beaver and wild life wantonly", south of the Columbia and thus aroused the animosity of the Americans. Simpson in the book is pictured as an imperialist looking forward to annexing Oregon to England. Moreover, Simpson's *Journal* states that the massacre of Jebediah Smith's party by the Indians in southern Oregon in 1828 was brought on by the party's own atrocities against the Indians. New facts then have come to light—facts that may prove harmful to the otherwise benevolent character of the Hudson's Bay Company.

Still, many of the Hudson's Bay Company men have left a fine record of good deeds in behalf of the Americans. Dr. John McLoughlin, chief factor, needs no apologist. He is depicted again and again by Mr. Fuller in the rôle of benefactor. Mr. Fuller accepts the common view that he was a Protestant and converted to the Catholic Faith. Msgr. Hillebrand, a student of Oregon history, has advanced views holding that McLoughlin was born and reared a Catholic and that upon meeting Father Blanchet he merely renewed old acquaintances with his religion, having been forty years on the frontier without the solace of his faith. Peter Skene Ogden, another of the Company's men, deserves mention for his heroic rescue

of the American captives after the Whitman massacre. No bill for the expensive rescue was presented.

Chapter nine gives us a detailed account of the Whitman massacre of 1847. Clearly we are shown that for some time the Indians had grown ill-disposed toward the Protestant missionaries at Waiilatpu, and especially toward the Rev. Marcus Whitman. There is no question of Father J. B. A. Brouillet's saving the Rev. H. H. Spalding, a member of the Protestant missionary group. Spalding the difficult man, given to wild exaggeration, and at times to unbalanced actions later on accused Bishop Blanchet and Fr. Brouillet of inciting the massacre. He left behind him a legacy of hatred against the Catholics in the Northwest—a hatred which motivated the Klan movement favoring the anti-Catholic school law of Oregon. Mr. Fuller might have spoken right out in "meetin'" against Spalding's charges. His words would have carried weight.

Regarding this matter, Mr. Clarence Bagley, a Northwest chronicler, is preparing to publish, with preface and annotations, two old books,—one by the Most Rev. F. N. Blanchet, the other by the Very Rev. J. B. A. Brouillet. He hopes to prove the untruth of Catholic complicity in the massacre. Mr. Bagley has no brief for the Catholics whose faith he does not hold. The interest of truth alone is his purpose.

Mr. Fuller gives ample praise to Fr. Pierre-Jean De Smet, the tireless missionary. But to remark, on page 142, that "it was as traveler that he (De Smet) gained celebrity", is a little disturbing. True, De Smet covered thousands of miles in America, and 180,000 more across Europe. Errands of charity, however, prompted the journeys. His celebrity rests rather on his exceptional influence over the Indians—a power which he uniquely held.

The Oregon Trail is described minutely with all its hardships for the early pioneers; so too is the story of Champoeg where the first written document of government was drawn up. The Indian wars and the final peace terms find place.

In conclusion the whole story of the Oregon Country is related from start to finish. It bears the earmarks of scholarship, of painstaking research, of an effort to square the story with the facts as far as they are known. No rhetoric finds place. A desire merely to delight the reader is absent. The narration is plain exposition and uninvolved. It is evident that Mr. Fuller set out with both eyes on the truth and with no intention of passing on the fictions that have crept into other writers of the Oregon Country. Indeed the reader will find the book worthy of study and worthy of taking its place beside the best on the Pacific Northwest. The photographs are excellent; the maps are good, but one showing the Inland Empire might have been added. The plan of placing bibliographies, which are full and up to date, in a group toward the end of

the work deserves commendation. The author thus avoids cluttering the pages of the text with footnotes. A convenient index is drawn up, and the printing, though of small type, is clear.

W. J. LYONS, C. S. C.

Columbia University,
Portland, Oregon.

Die Redemptoristinnen zur zweiten Jahrhundertfeier der Gründung des Ordens. Von P. CLEMENS M. HENZE, C. SS. R. (Bonn: Hofbauer-Verlag. 1931. Pp. xv, 232, 20. 4.50 R. M.)

The history presented in this book deals with a religious Order of nuns practically unknown in this country, but nevertheless, like the story of every contemplative religious Order, of real interest to the student of Catholic life.

The origin of the Order of the Redemptoristines goes back to the days of St. Alphonsus by whom the first community was organized before the saint was made Bishop of St. Agatha, May 23, 1731. I say "organized", because the Order was really founded by Father Thomas Falcoia, and the story of its struggling infancy is interestingly told in the first four chapters of this book. The author then continues with the Order's growth and development in Italy, Austria, Belgium, Holland, Ireland, England, France, Spain, Canada, and Brazil. Nor is this a monotonous repetition because this part of the book is interspersed with interesting biographical details of outstanding characters of saintly nuns.

In the early nineties plans were first considered for an American foundation through the instrumentality of the Archbishop of Oregon (1885-1898), the Most Rev. William Gross, C. SS. R. In 1905 these early plans revived through the urging of the Father Provincial of the Holland Redemptorist Province, but no foundation was ever made in the United States.

In a letter to the author, Cardinal Van Rossum bestows well-merited praise upon Father Henze for the manner in which the book is written, since it is based mostly on original documents. There is a detailed table of contents and very good bibliography.

C. J. KIRKFLEET, O. Praem.

Somonauk, Illinois.

The Catholic Church on the Northern Indiana Frontier 1789-1844. By the Reverend WILLIAM MCNAMARA, C. S. C. (Washington, D. C.: Catholic University of America. 1931. Pp. vii, 85.)

Students of history and lovers of the Church know well that the full history of the Catholic Church in America is still to be written. They likewise know how impossible is the writing of it before all data on the

subject have been collected and arranged in a suitable manner. Compendiums, sketches of growth of Catholicism in the United States, and biographies of eminent prelates and churchmen have been issued, and like works are being continually projected. But their authors do not consider their productions the last word. Frankly, they expect correction and completion, even while they seek to gather and preserve all extant material for a complete history of the Church.

The present study, under the chapter headings: Indian and Trade Frontier, The Church on the Indiana Frontier (1789-1830), Badin: Pioneer Priest on Northern Indiana, Frontier Catholic Education, Missionary Progress (1830-1835), An Indiana Bishopric, Changing Conditions, Last Phase of the Frontier, and Permanent Establishment—discloses a fair and critical investigation of the growth of the Catholic Church in northern Indiana for a period of fifty-five years. The work is more comprehensive than its title reveals and, therefore, proves to be one of which we can scarcely speak too highly. Over and above its value as an addition to ecclesiastical history this study is rich in civil and political data. The author first depicts northern Indiana as it appeared during that early period up to 1830 when this section suffered social, economic, political, and religious neglect and graphically proves how the Catholic Church was the first agent whole-heartedly to regret this neglect and to lend fruitful assistance. He unfolds the generosity of the Church and the sacrifices she made in sending forth intrepid missionaries, mediators of peace and justice, and educators who spent their lives and resources in evangelizing and educating the red man and in protecting, instructing and encouraging the new settlers. This monograph goes far to prove that the Church was the most active, humane, and progressive agent engaged in the civilization and colonization of the Hoosier State.

In this volume Doctor McNamara bequeaths to the future historian of Catholicism in America invaluable information. We trust that he will continue his researches and bring this history up to our own days.

Sister M. Salesia, O. S. B.

Ferdinand, Ind.

Evolution and Theology: the Problem of Man's Origin. By the Rev. Ernest C. Messenger, Ph. D. (Louvain). (New York: Macmillan. 1932. Pp. xxiv, 313. $2.50.)

Dr. Messenger's work should have real interest for the student of Catholic history. Through it, we get for the first time a satisfactory mapping of the main course of the stream of historic Catholic thought on the question of the evolution of life, of living things, and of man. The study is not a purely historical one. Theology and philosophy play no inconsiderable rôle in it. But the historical approach dominates.

Now that Dr. Messenger has given us this candid and competent history, we can only wonder why such a study was not made by somebody a generation or more ago. Now, too, that the historical ground has been cleared, may we not hope that Catholic scientists, technically equipped in the fields that bear upon biological evolution, will join forces to give us an equally candid and competent study or series of studies upon the present state of the scientific evidence regarding evolution? It goes without saying that if these hoped-for studies are to carry weight with Catholic theologians and philosophers, they must come from Catholic scientists who are not only thoroughly Catholic in faith and loyalty but who are also technically familiar with the biological sciences concerned and rigidly impersonal and objective in their presentation and evaluation of the evidence. But unless the work is to be done by such professionally and temperamentally equipped men, may we further express the ardent hope that it may not be done at all? Until it is done, a moratorium on expressions of opinions on this highly technical scientific problem by those of us not so equipped would seem to be best in accord with the farsighted attitude of the Church authorities as Dr. Messenger has analyzed this attitude for us.

JOHN M. COOPER.

The Catholic University of America.

Sister Louise (Josephine Van der Schreick) 1813-1886, American Foundress of the Sisters of Notre Dame de Namur. By Sister HELEN LOUISE, S. N. D. (New York: Benzinger. 1931. Pp. xiii, 336.)

The history of the Catholic Church in America when at length it shall have been written will resemble a magnificent mosaic. The workers on the Vatican mosaics, we are told, must have recognized more than thirty thousand different colors as they laid in place the cubes of glass, and stones and semi-precious jewels. Laborers on the great mosaic of the Church's story will handle well-nigh an equal number of tesserae before their story will have reached completion. One such tessera ready to slip smoothly into the finished pattern we have here in the book under review.

This story of the American Foundress of the Sisters of Notre Dame de Namur is more than a biography. It tells, as well, the story of the early history of Cincinnati and affords happy glimpses of Cincinnati's first metropolitan, Archbishop Purcell.

Of the three parts into which the book is divided, part one is chronological and narrative; the two succeeding parts are psychological and analytical in treatment. Vividness and realism are secured by the copious use of letters written by the subject of the sketch; by extracts from her Retreat notes and resolutions; and by excerpts from her instructions to her sisters. All these reveal Sister Louise as a great organizer, a prudent

administrator, a progressive educator, an understanding superior, and a good religious.

The book is written in semi-popular style; it makes no use of foot-notes but is thoroughly documented within the text itself. A chronological table giving the significant events in the life of Sister Louise together with the dates of the foundations of the Sisters in the United States completes the volume. The author is fortunate in having secured illustrative material which furnishes a distinct contribution to the work. There is an adequate index.

The present Most Reverend Archbishop of Cincinnati has indicated a much-to-be-desired outcome of this piece of writing, when he says: "The present biography of one who was really the American Foundress of the Sisters of Notre Dame de Namur cannot fail to encourage other Sisterhoods to study their annals critically and to give the Sisters themselves the proper perspective of their work in the Church. It will also give to the laity an appreciation of the deep significance of the apostolate of our teaching Sisterhoods."

Sister Mary Celeste.

Saint Xavier College, Chicago.

NOTES AND COMMENTS

The original manuscript of the paper, "The Catholic Church in the Present-Day Russia," which Father Edmund A. Walsh, S.J., Ph.D., Vice-President and Regent of the School of Foreign Service of Georgetown University, read at the twelfth annual meeting of the AMERICAN CATHOLIC HISTORICAL ASSOCIATION, Minneapolis, Minnesota, December 29, 1931, and which appears in this issue has been shortened owing to demands upon space. Those who are interested in reading the whole of Father Walsh's report on present-day conditions in Russia are welcome to a printed copy of the same, which contains as an appendix an English translation of the Decree of April 2, 1932 (*Present Legislation on Religion in Force in the U. S. S. R.*). The entire paper, together with this appendix, will be issued later in the year in Volume II of the *Papers of the American Catholic Historical Association*, which Messrs. P. J. Kenedy and Sons of New York City have accepted for publication.

At its semi-annual meeting in April last, the Board of Trustees of the Catholic University of America created a separate division for the work being done by Dr. Peter Guilday in the field of American Church history. The permanent home of the new department will be in the Connolly Library, and it is Dr. Guilday's intention to house there his own private collection of Americana Catholica as well as the thousands of photostats and transcripts he has collected during the past eighteen years. The courses in the new department will lead to the degrees of master of arts and doctor of philosophy. The printed dissertations in American Catholic history done under Dr. Guilday's direction now number thirteen volumes in the series entitled *Studies in American Church History.*

Ever since the Very Reverend Dr. Francis J. Schaefer of St. Paul, Minnesota, graciously presented to the American Catholic Historical Association, through its secretary, Dr. Guilday, at the twelfth annual meeting in Minneapolis (1931), a copy of the scarce revised edition of Bernheim's *Lehrbuch der historischen Methode* (Leipzig, 1903), the wish has been expressed by some of the members of the Association that others who possess copies of the volume should be urged to give same to the Library of the Catholic University of America for the use of graduate students in the Department of History.

The Rev. Dr. Francis Borgia Steck, O. F. M., whose scholarly study of the *Jolliet-Marquette Expedition* was well received by reviewers for its thorough and critical examination of the sources and for its departure from the traditional interpretation of the event, has for the past year

been affiliated with the Texas Knights of Columbus Historical Commission. The Commission has been busily engaged in collecting materials at home and abroad for an exhaustive history of the Catholic beginnings of Texas. Dr. Steck is now writing the first volume of the series which will concern the missionary activities of the padres prior to 1694.

Arrangements for the Seventh International Congress of Historical Sciences, to be held at Warsaw, August 21-28, 1933, are going forward. Reports for discussion, so far accepted by the committee, include: Professor René Durand, Histoire des congrégations religieuses du XVI au XVIII siècle; Professor A. C. Jemolo, L'Italia religiosa del sec. XVIII; Professor Raffaele Pettazzoni, Conversione e sincretismo nella storia delle religioni; Professor Alberto Pincherle, Chiesa Cristiana e Impero Romano. Among the papers announced are: Miss Rose Graham, Archbishop Winchelsey's Correspondence with Pope Boniface VIII; Henri Grégoire, Le facteur politique dans les controverses religieuses à Byzance; Watkin Williams, The Rule of a Medieval Abbot; Pierre Caillet, Les sources de l'histoire des Congrégations françaises aux Archives Nationales du XVIII siècle à 1870; Professor Augustin Fliche, La Primatie des Gaules depuis l'époque carolingienne jusqu'à la fin de la querelle des Investitures.

Macmillan has published an American edition of the standard *Book of Saints: a Dictionary of Servants of God Canonized by the Catholic Church,* extracted from the Roman and other martyrologies by the Benedictine monks of St. Augustine's Abbey, Ramsgate.

Church and Gnosis, by F. C. Burkitt, is a study of Christian thought and speculation in the second century (Cambridge University Press, pp. 154).

Fasciscules 33-34 of the *Dictionnaire d'histoire et de geographie ecclésiastiques,* begun by Alfred Baudrillart of the French Academy, have just come off the press. The work is now being continued by De Meyer and Van Cauwenberg, professors at the University of Louvain.

Sirey has just published the second volume of Fournier and Le Bras *Histoire des collections canoniques en Occident depuis les fausses décrétales jusqu'au décret de Gratien.* It is entitled *De la réforme grégorienne au décret de Gratien.*

Le Christianisme et l'organisation féodale appeared in April as the sixth volume of the first part of Albert Dufourcq's *L'Avenir du Christianisme.* The present volume covers the period from 1049-1294.

Der Aufsteig des Papsttums: Geschichte der Päpste von den Anfängen bis zum Regierungsantritt Gregors des Grossen (590) is the title of the first volume of Franz X. Seppelt's *Geschichte des Papsttums: Eine*

Geschichte der Päpste von den Anfängen bis zum Tode Pius X, to be completed in six volumes (Leipzig, Jakob Hegner).

Vol. XIV of the *Records of Civilization*, edited under the auspices of the history department at Columbia University, is the *Correspondence of Pope Gregory VII*, a selection of 125 letters from the Registrum, translated with an introduction by Dr. Ephraim Emerton (Columbia University Press, pp. 212).

A recent publication which has been quite favorably received by Catholic authorities is Pierre Lefeuvre's *Courte histoire des Reliques*, which appeared as a part of Rieder's *Collection Christianisme*.

The seventh volume of the *Cambridge Medieval History* will be issued by the Cambridge University Press during the summer under the title, *Decline of the Empire and Papacy*.

Nicholas of Cusa, a fifteenth-century bishop and metaphysician, a study by Henry Bett, has appeared in Methuen's series of *Great Medieval Churchmen*.

Bernard Loth has recently published a *Table Analytique* of the *Dictionnaire Apologetique de la Foi Catholique* (Paris, Beauchesne, 1931, pp. 491), to which three articles have been added as a supplement—"Religion des Celtes," by Dom Gaugaud; "Frères de l'Instruction Chretienne," by Frère Archange; "Monita Secreta," by Alexander Brou, and "Rome et l'Italie," by Yves de la Brière.

J. G. Sikes, in his *Peter Abailard* (Cambridge University Press), states that Abailard intended to do for theology what the canonists had done for canon law, that he fell into heresy by accident rather than by design, and that he had little appreciation of the historic experience of the Church and no conception of Catholic theology as a whole.

Brief notes on the eleven Popes who have reigned under the name of Pius make up the *Dynasty of Pius*, by Gerald W. Rushton (Burns, Oates and Washbourne, 72 pp.).

Bernard Grasset of Paris has added two excellent studies to his collection, *Grands ordres monastiques et Instituts religieux*. The most noteworthy is *Les Prêtres des missions étrangères*, by Georges Goyau, eminent member of the French Academy. The other is Jean Balde's *Les Dames de la Misericorde*.

Mrs. Margaret Yeo has written a popular book on *St. Francis Xavier* (Sheed and Ward). Also attractively written, but poorly published, is Miss Alice Curtayne's *St. Anthony of Padua* (Fr. Mathew Record Office).

Religious biographies continue to appear in great number from the presses of the various French publishers. Bloud et Gay have published

Thérèse Neumann: La crucifiée de Konnersreuth, by Paul Romain; and *Le Frère Philippe*, by Georges Rigault. Bernard Grasset is responsible for *Saint Jérôme*, by Paul Monceaux. The Editions Spes have added Roupain's *Jean Crasset* to their collection, while Beauchesne has sponsored an edition of *Le Témoinage de Marie de l'Incarnation, Ursuline de Tours et de Quebec*, the text, introduction and notes prepared by Dom Albert Janet of the Abbey of Solesmes. Gabalda et fils are the publishers of *Léon Ollé Laprune*, by Jacques Zeiller.

Les Jésuites (Paris, Rieder, 1932), by A. Mater, is rather an analysis of the constitutions and organization of the Society than an historical sketch. However, the author has a good deal to say on the general rôle of the Society in the history of the Church. The tone is uniformly hostile.

The Church and its relation to war is discussed in two recent French publications. André Lorulot is the author of *L'Église et la guerre*, a part of the *Bibliothèque du Libre Penseur*. Jacques Piou, in *D'une guerre à l'autre*, 1871-1914, concludes that recent French history has been simply a switch from one type of warfare to another, that it necessitated foreign invasion in 1914 to eliminate the civil and religious discords existing in France.

Contemporary Church History (1900-1925), by Father Orazio M. Premoli, is an attempt to survey the work of the Catholic Church for a quarter of a century in Europe, Asia, America, and Oceania (Burns, Oates, etc., pp. 407).

Rightly the first number of the *Archivum Fratrum Praedicatorum* (J. Vrin, 6, Place de la Sorbonne, Paris), gives us the official documents, the first activities and the grandiose ambitions of the Institute of Dominican History established by the Master General, M. S. Gillet, in the historic Convent of Santa Sabina, Rome. In the all-too-diffuse *Chronicon*—which, by the way, should have been printed in smaller point type to mark it off clearly from the historical studies in the body of the work—we find that Bremond's *Bullarium Ordinis Praedicatorum* will be overhauled, supplemented and brought up to date by Father Maximilian Canal; the *Scriptores Ordinis Praedicatorum* of Echard and Quetif will be continued (the tenth fascicle has just appeared) from the year where Coulon left off, by Father Antoninus Papillon; the *Monumenta Historica Ordinis Praedicatorum* will meet with the same treatment at the hands of Father Hyacinth Laurent, thus finishing the work of Reichert. Fathers Guy Meersemann and Dominic Planzer will edit many of the precious chronicles and sources hidden away in libraries whilst Father Raymond Loenertz will develop the almost untouched field of Dominican history in the Oriental missions.

This first number is full of good things, especially the articles of Thery

on the autograph of St. Thomas on St. Albert's Commentary on the pseudo-Dionysius; of Planzer on the *Vita* and *Horologium Sapientiae* of Blessed Henry Suso; of Scheeben on the *Tabula* of Louis of Vallodolid second in importance to the *Catalogue of Stams* (first published by Denifle) for the history of the early savants of the Order; of de Meyer on the unpublished manuscript sources for the history of the Dominicans in the Low Countries and of Walz on the activity of Dominicans as military chaplains in Germany during the late eighteenth century.

The absence of the word "Historicum" in the title of the magazine would seem to hint that the scope of this publication will be or may be enlarged some day to include almost any kind of desultory writing on Dominican history. This suspicion is partially confirmed by the article of Deman on Joan of Arc and the Dominicans; by the article of Moritz Weiss on the Albertinian celebrations in Germany which, whilst well done as a piece of conscientious repertorial work, would seem to fit better into the *Analecta Ordinis Praedicatorum* concerned as this is with the chronicling of present-day events; by the suggestion of Altaner on the personality of the author of the *Legenda Sancti Hyacinthi*, which gives us no data nor points in any direction.

The editor evidently failed to find an English-speaking man to revise and prepare for the press the splendid article of Oudenrijn on the Armenian Mxitaric. He has not laid down consistent rules for quoting authorities in the footnotes. He has allowed entirely too much space to Canal's presentation of the *controversias teologicas* of Aliaga's time. If the *Archivum* is to be of real service to scholars and students, especially those far removed from central libraries, its editor should consider the advisability of giving, if not a digest or resume, then at least a list of the articles on Dominican history appearing in the many learned historical reviews of today. The inclusion of such repertoires of original sources as that dressed by de Meyer would prove of inestimable service to students who wish to do original and first hand research, even though far removed from the places where the sources are deposited and preserved.

A magazine of this kind has long been desiderated and demanded by scholars. It was sorely needed by Dominicans who wish to erase the deserved stigma of being criminally indifferent about their own history. No other Order in the Church has a richer treasure trove of historical material of prime importance to ecclesiastical historians. This first issue of the *Archivum* proves that abundantly and conclusively. It has made an auspicious and ambitious beginning. Fitly the valuable matter here collected and presented is beautifully printed on substantial paper which will withstand the ravages of time and wear. Strange to say, there is no fixed price for each issue nor for the series. Would that scholars might entertain the hope that the *Archivum* were going to be a quarterly

rather than an annual, or even more fitful, visitor. There are enough Dominican historians—and others, too—who are trained and prepared to work on the abundant Dominican historical published and unpublished materials to make a monthly or bi-monthly appearance of the *Archivum* possible, feasible and, most certainly, highly inspiriting and serviceable.

St. Vincent de Paul and Frederick Ozanam have received their share of attention in recent French literature. Two companion volumes on Ozanam, by F. Méjecaze, were recently placed on the market by E. Vitte. They are *Ozanam et l'Église catholique* (396 pp.), and *Ozanam et les Lettres* (206 pp.). St. Vincent de Paul is the subject of a first-rate historical work from the pen of Pierre Coste, *Le Grand saint du grand siècle, Monsieur Vincent* (Desclée, de Brouwer et Cie.). Victor Giraud has added his *St. Vincent de Paul* to the collection, *Les Grands Coeurs* of Flammarion.

St. Jeanne d'Arc continues to be a source of inspiration for French writers, as two recent works testify. Dibon Lefebvre is the author of *Sainte Jeanne d'Arc, son patriotisme et son esprit de paix* (Edit. Spes), and Eugène Jarry of *La Prétendue réception de Jeanne d'Arc à Reuilly* (R. Houzé).

Le Général des Jésuites, Pie IX et le cas Bremer (Rasmussen, Paris), by Maler, appeared during the last week in April.

The *Saint of Toulouse,* by Helen Clergue (Mitre Press), is a study of Père Marie-Antoine, 1825-1907, who reorganized the Franciscans of Toulouse and lead the earliest of the pilgrimages to Lourdes.

A new edition of the Roman *Martyrologie,* in the French version, revised and annotated by Dom F. Gilbert, O.S.B., was published in April by A. Tralin of Paris. The same house has also sponsored *Saint Denys, l'Aréopagite: Oeuvres,* edited and provided with a translation and critical preface by Monsignor Darboy, Archbishop of Paris.

Beauchesne is the publisher of two recent works which are worthy of attention. The first, by Chanoine Louis Dedouvres, with a preface by Gabriel Hanotaux of the French Academy, is *Le Père Joseph de Paris, capucin,* in two volumes. The second is the first part of the sixth volume of Dom Charles Poulet's *Histoire du Christianisme,* entitled *Antiquité* (160 pp.).

St. Philip Neri and the Roman Society of His Times (1515-1595), by Louis Ponnelle (who was killed on the March retreat of 1918) and Louis Bordet, is an attempt to relate this saint to the life of his age. The translation is by Ralph F. Kerr (Sheed and Ward, pp. 609).

The "Roman Question" comes in for its share of attention at the

hands of P. Dilhac, of the Faculty of Law of Toulouse. His latest book, *Les Accords de Latran: Leurs origines, leur contenu, leur portée* (Sirey, Paris), includes several maps of Rome and of the new Vatican City.

S. M. Brown has made a brief study of *Movimenti politico-religiosi ai tempe della Pataria* (Milan, pp. 54).

In *Recherches de Science Religieuse* for April (pp. 151-177) Père Lecler pursues his important study of medieval theory concerning the "two swords". He notes the vicissitudes of the theory from the time of the struggle between Boniface VIII and Philip the Fair to the last strong papal pronouncement of Clement VI in 1346. After this "son histoire ne s'enrichit guère d'éléments nouveaux avant l'éclosion de la Réforme protestante." However, the old positions are either repeated or attacked by such writers as John of Imola, St. John Capistran, Thierry de Niem, Pierre Jacobi, Antonio de Rosellis and others.

Analecta Bollandiana (Tomus L, fasc. I et II) has one article of a more general interest, "Les débuts du Christianisme en Géorgie, d'après les sources hagiographiques," written in P. Paul Peeters' graceful style, and discussing the historical value of the legendary lore that has gathered around the famous story which appears in the *Historia ecclesiastica* (X, 11) of Rufinus. A note on "Le nouveau volume des Acta Sanctorum" explains the special character of this recent volume. A Greek manuscript life of St. Theophylactus of Nicomedia is printed with critical notes; as are also some "Fragmenta de vita et miraculis S. Bernardi." P. de Gaiffier writes a most learned article that is, however, not without humor, on "Les revendications de biens dans quelques documents hagiographiques du XIe siècle." There are more than eighty pages of critical reviews.

One of the most useful and important reference works in its field is *Das Katholische Deutschland: Biographisch-Bibliographisches Lexikon*, edited by Dr. Wilhelm Kosch (Augsburg, Literarisches Institut, Haas and Grabherr). Beginning in 1931, nine *Lieferungen* have so far appeared (3.60 RM each). When completed there will be two volumes, containing biographical sketches, bibliographies, portraits, etc., of prominent Catholic men and women who have lived since the sixteenth century.

To students of ecclesiastical art the illustrated *Kirchenkunst* will make a pleasing appeal. Last year this periodical was transferred by the Oesterreichische Leo-Gesellschaft to the Kunstverlag Wolfrum of Vienna, under whose auspices it is now edited by Professor Anselm Weissenhofer.

The fourth volume of the revised edition of Kruger's *Handbuch der Kirchengeschichte*, prepared under the direction of Stephan and Leube (*Die Neuzeit*, Tübingen 1931), devotes in spite of a distinctly Protestant

and liberal tone considerable space to the work of the Church, particularly in her combat with the increasing laicization of modern society. The narrative of events is full and faithful; but the interpretation is markedly non-Catholic.

Petrus Canisius: Kampf eines Jesuiten um die Reform der katolischen Kirche Deutschlands (Göttingen, 1931), is an attempt by a non-Catholic writer to use the vast Canisius material collected by Braunsberger. The author, W. Schäfer, has vitiated the perspective of the whole by an exaggerated emphasis on the differences of views between St. Peter and his superiors. Such a tragic element makes the story more interesting; but it is sufficient to note that the incriminated superiors kept Canisius in the office of provincial for a length of time unparalleled in the whole history of the Society.

Kaiser, Rom und Renovatio, by Percy E. Schramm, is a profound study of Roman imperialism in the Middle Ages (Leipzig and Berlin, B. G. Teubner). The sub-title reads: *Studien und Texte zur Geschichte des Römischen Erneuerungsgedankens vom Ende des Karolingischen Reiches bis zum Investiturstreit.*

An excellent example of how the Catholic Reformation was carried through, the decrees of Trent applied, and an important region definitely won back for the old religion is supplied by a recent study of the work done by the Coadjutor-Bishop Ferdinand of Bavaria in the Archbishopric of Cologne, entitled *Die kirchliche Reform im Erzbistum Köln* (1583-1615), by Dr. Peter Weiler (*Reformationsgeschichtliche Studien und Texte,* Hft. 56-57, Münster i. W., 1931).

After Germany, England, France, and Austria have already published or are in the process of publishing massive and systematic collections of documents from their archives illustrating the origins of the World War, the Soviet Government has begun a similar enterprise. Under the guidance of Professor M. N. Pokrovski, director of the archives of the Soviet Union, assisted by a commission of trained historians, three great series of documents are to be issued: the first running from 1878 to 1903, the second from 1904 to 1913, the third from 1914 to the Bolshevist revolution of 1917. The first volume of the third series has already appeared.

The *Deutsche Gesellschaft zum Studium Osteuropas* has from the first taken great interest in this project, and has secured the exclusive right to publish German and other translations of the forthcoming volumes for the period January 1, 1911-November, 1915. Under its auspices the first volume published in Russia has now come forth in a German edition under the title: *Die internationalen Beziehungen im Zeitalter des Imperialismus. Dokumente aus den Archiven der Zarischen und der Provisorischen Regierung. Hrsg. v. der Kommission beim Zentralexekutiv-*

komitee der Sowjetregierung unter dem Vorsitz von M. N. Pokrowski. Einzigberechtigte deutsche Ausgabe v. der Deut. Gesell. z. Studium Osteuropas, hrsg. v. Otto Hötzsch. Reihe I: *Das Jahr bis zum Kriegsausbruch.* I. *Bd.:* 14. *Januar bis* 13, *März* 1914. (XLII + 474 S. Verlag von Reimar Hobbing, Berlin, 1931).

A useful survey of the numerous fragmentary publications that have already been made from the Russian archives from 1914 to 1930 is furnished by Irene Grüning in the *Zeitschrift für osteuropäische Geschichte,* Bd. V, Hft. 3, pp. 376-78.

Professor Roman Dyboski, of the University of Cracow, has brought forth a slightly revised and enlarged edition of his *Outlines of Polish History* (London, Allen and Unwin, 1931, pp. 285), which, as first published in 1925, represented a course of lectures given at the University of London. Though marred, from the reviewer's standpoint, by a certain anticlericalism, this very readable volume by an eminent scholar represents an admirable synthesis of a vast subject, and is probably the best short account of Poland's history to be found in any Western language.

The Catholic Truth Society has issued the following new pamphlets: *Ludovico Necchi,* a leader of Catholic action in Italy, by Monsignor Olgiati and translated by the Rev. H. L. Hughes; *St. Bernardine of Siena,* by Rev. Dominic Devas, O. F. M.; the *New Papal State,* by Benedict Williamson; the *Oxford Movement,* by Henry Browne, S.J.; and the *Catholic Land Movement,* by Rev. Vincent McNabb, O.P. The Irish branch of the Society has published: *Ardmore, Its Founder and Early Christian Memorials,* by the Very Rev. Canon Power.

The *Development of Religious Toleration in England,* by W. K. Jordan, covers the period from the beginning of the English Reformation to the death of Elizabeth (Allen and Unwin).

That the tide of historical opinion is turning in favor of Mary Queen of Scots is suggested by two recent books by scholarly non-Catholic writers. The one is: *The Tragic Queen: a Study of Mary Queen of Scots,* by Andrew Dakers (London, Hutchinson and Company, 1931, pp. 286); the other, *The Persecution of Mary Stewart. The Queen's Cause: a Study in Criminology,* by His Honour Sir Edward Parry (London and Toronto, Cassell and Company, 1931, pp. XVII + 364). This latter work deserves special attention because in it an eminent lord justice analyzes from a lawyer's standpoint the charges and the evidence brought against the Queen, and finds them utterly flimsy and unsubstantiated.

Both authors express the highest opinion of Mary's character and abilities. Both hold that she was the innocent victim of a ring of unscrupulous enemies: the "relentless triumvirate", Moray, Elizabeth and

Knox, according to Dakers; the "murder syndicate", Moray, Morton, and Lethington, according to Sir Edward Parry. Both exculpate the Queen from any complicity in the murder of Darnley. Both affirm that her marriage to Bothwell was due to no guilty passion, but was forced upon her by a diabolical plot and physical violence. Both agree that the Casket Letters, the *pièce de résistance* in the case against her, are, in whole or in part, forgeries; and Sir Edward Parry goes so far as to say that "they are the most cowardly and unconvincing forgeries ever made use of by a syndicate of blackmailers and criminals" (p. 319). Dakers, who has carried his study through to the end of Mary's life, also believes that while she undoubtedly, and very justifiably, engaged in plots against Elizabeth, the charge that she agreed to the assassination of the English Queen rests only on evidence forged by Walsingham.

A History of the Church in Blackburnshire, by J. E. W. Wallis, tells the story from the days of Augustine (S. P. C. K., pp. 189).

The *American Oxonian* for January contains a comprehensive bibliography of the former American Rhodes scholars, compiled by Dr. George E. Barnes. The list, covering some 150 pages, is extensive and varied in subject. Among the titles given is C. W. David's study of Ordericus Vitalis, published in *Church Historians,* Volume I of the AMERICAN CATHOLIC HISTORICAL ASSOCIATION'S *Papers.*

J. Lewis May has written an account of *Father Tyrrell and the Modernist Movement* (Eyre and Spottiswoode, pp. 288).

The Counter-Reformation in Scotland, by Dr. Donald Maclean (James Clarke, pp. 324), holds that little progress in the restoration of the faith in Scotland was made before the arrival of the Irish immigrants in the nineteenth century.

Messrs. Sheed and Ward announce the early publication of Dom Louis Gougaud's *Christianity in Celtic Lands: a History of the Churches of the Celts, Their Origin, Their Development and Influence and Mutual Relations.*

Studies for March has a number of articles of particular interest to the Church historian. A note by Professor Eoin Macneill pleads that in this centenary year of St. Patrick "the time is ripe and particularly opportune for the formation of a school of Irish ecclesiastical history." Henry Morris discusses St. Patrick and the Politics of His Day in the hope "to establish a plea for the study of Patrician history and Patrician documents in the light of the secular history." An article by Father Thurston on the Divorce of Henry VIII, provides some interesting correctives to certain statements of Mr. Belloc in his *Wolsey* and *History of England,* Volume IV. It is regrettable that both Father Thurston and Mr. Belloc

speak of Reginald Pole as working in Paris to obtain a decision in favor of the divorce, without noting that the work was really done by others, and that Pole's leadership was extremely repugnant, as Pole says himself in the *de Unitate Ecclesiae*. Father Aubrey Gwynn writes on the Dispersion of the Spanish Jesuits; and Dr. R. J. Purcell gives a sketch of the Catholic James Shields, soldier and statesman.

The Very Rev. James O'Boyle's *Life of St. Malachy, Patron Saint of Down and Connor* (Belfast, P. Quinn), is marred by poor printing and a too florid style.

J. de La Martinière is the author of a book which should have some appeal to American Catholics, *Attaches orléanaises du Père Garnier, martyr du Canada* (1649) *et le siège de Pithiviers en 1562* (Houzé, Paris).

At the twenty-fifth annual meeting of the Mississippi Valley Historical Association, held at Lincoln, Neb., April 28-30, Professor William W. Sweet of the University of Chicago read a paper on the Churches as Moral Courts of the Frontier.

The Macmillan Company, publishers of Channing's *History of the United States* (probably the last general history to be undertaken by a single scholar) announce that a seventh volume, formerly planned, will not be published. This classical series is brought to a close with a recently published *Index*, prepared by Professor Channing's secretary, Miss Eva G. Moore (pp. 155).

Father John J. Wynne, S.J., who is largely responsible for the promotion of the cause of canonization of the North American martyrs, has contributed an enlightening essay—The Mohawk Martyr Missionaries—to the *New York History* (Vol. XIII, No. 1, January, 1932). The essay contains a facsimile of the first page of St. Isaac Jogues' *Novum Belgium*.

The National Seminar of Catholics, Jews and Protestants held at Washington, D. C., March 7-9, 1932, has published a report of its discussion, *Religious Liberty and Mutual Understanding*. Of the four hundred and seventy-five registered members of the Seminar, fifty-five per cent were Protestants, twenty-two per cent. were Catholics, and twenty-three per cent. Jews. The directors of the Seminar (Newton D. Baker, Carlton J. H. Hayes and Roger W. Straus) are convinced that their deliberations can be considered "to be the beginning of a new phase of the national movement—a phase in which the need for factual research and for incisive analysis will be more stressed, so as to ensure both a widening of knowledge and a deepening of insight." Historical addresses were delivered at the conference by Professors Hayes and E. B. Greene.

The story of the *Paulists*, by the Rev. James M. Gillis, C. S. P., describes the beginnings and method of this American Order (Macmillan).

The *Mission of San Antonio de Padua* (California), by Mrs. Frances N. Smith, concerns primarily the architecture and the notable irrigation system of the mission (Stanford University Press, pp. 108).

Joseph Gregorich is the author of the *Apostle of the Chippewas: the Life Story of the Most Reverend Frederick Baraga, D.D., the First Bishop of Marquette* (Chicago, the Bishop Baraga Association, pp. 104).

Baron Marc de Villiers has recently published in the *Journal de la Société des Américanistes* (N. S., t. XXIII, fasc. 2, Paris, 1931, pp. 273-440) the poem by Dumont de Montigny entitled: *L'établissement de la province de la Louisiane avec les moeurs des sauvages, leurs danses, leurs religions, etc.,* which he composed between 1728 and 1742. A plan of Fort Orleans (hitherto unpublished) by Dumont de Montigny appeared in *Mid-America* for January, 1930, pp. 200-263.

The December number of the *Records of the American Catholic Historical Society* contains an account of Peter Anthony Malou, Patriot and Priest, 1753-1827, by the Rev. Patrick J. Dignan; Martyrs of the XVII and XVIII Centuries, by Dr. Mariano Cuevas, S. J., who describes the martyrdom of several religious and laymen on the Mariana Islands in Mexico and Texas; the Rev. W. J. Howlett writes on a Fortuitous Find of Some Letters of Ira B. Dutton, the Brother Joseph of the Lepers of Molokai; and the seventh chapter of the Redemptorists in America, by the Rev. John F. Byrne, C. SS. R., relates the apostolate of the missions.

Mid-America for April contains accounts of Venerable Antonio Margil de Jesus, by Peter P. Forrestal; the Erection of the Diocese of Davenport, by Charles F. Griffith; and of the First Sioux Mission, by Nancy Ring. The section of documents prints the Quarter-Picquet Correspondence, letters passing between the first Bishop of Chicago and the founder of Sainte Marie settlement, Jasper County, Illinois.

Franciscan Studies, March issue, reprints two papers from *Historical Records and Studies* of the United States Catholic Historical Society: Ignatius Cardinal Persico, O. M. Cap., by Donald Shearer, O. M. Cap.; and Pioneer Capuchin Missionaries in the United States (1784-1816), by Norbert H. Miller, O. M. Cap., two master's dissertations done under the direction of Dr. Peter Guilday.

The *Historical Bulletin* for May contains a discussion of History Which Is Not History, or Post-Reformation Causes of Historical Problems, by Francis X. Mannhardt, S. J.; a survey of the Japanese Religious Background, by Ignatuis L. Ryan, S. J.; and a study of Frederick Ozanam, Historian, by A. C. Klaas, S. J.

The April number of the *Iowa Catholic Historical Review* gives an account of Catholic Writers of Iowa, by Anna M. Stuart; a study of

Canon Vivaldi's Missionary Activities, by Sister Grace McDonald, O. S. B.; and the story of Iowa's Outstanding Hero of the Revolutionary War (Jean M. Cardinal), by Father M. M. Hoffman.

The first issue of *Church History*, the official organ of the American Society of Church History, made its appearance in March. Its purpose is "to encourage research on the part of American scholars as well as provide a professional journal where church history studies will find ready acceptance and be permanently accessible". Articles, reviews, and notes make up the contents. The present number contains the presidential address of Professor Abdel R. Wentz, on Permanent Deposits of Sectionalism in America; a discussion of Medicine for Sin as Prescribed in the Penitentials, by Professor John T. McNeill; and a study of the Anabaptists, the Reformers, and the Civil Government, by Harold H. Schaff, grandson of the founder of the Society. The subscription price of the journal is $3.00; Matthew Spinka is the managing editor, and the publication office is at Scottdale, Pa.

The April 1 issue of *Tidings*, the official organ of the Diocese of Los Angeles and San Diego, gives a full review of the year's activities in the parishes of Santa Barbara, Ventura, Los Angeles, and Orange counties.

Earlier mention has been made in the REVIEW (Vol. XVI, 375) of the valuable South American material acquired in 1914 by Northwestern University. A more detailed account of the Ecclesiastical Papers in this collection will be found in the *Hispanic American Historical Review* for May, contributed by Dr. Jac Nachbin.

No. LVII of *Publicaciones del Instituto de Investigaciones Históricas* of the Faculty of Philosophy and Letters of the National University of Buenos Aires, is an account of *La Virgen del Buen Aire*, by José Torre Revello.

Miss Irene Caudwell has written the life of *Damien of Molokai* (Macmillan). As an appendix there is printed Robert Louis Stevenson's famous Open Letter to the Reverend Dr. Hyde of Honolulu, in which he refuted a bitter attack made on Father Damien.

American authors have been stating repeatedly that the first printing press came out to America in 1535 with Viceroy Mendoza who arrived in Mexico City in October, 1535, bringing over the first printer Juan Pablos. The first book, it is alleged, was printed by Pablos at Mexico in 1535 or, as others say, in 1536, and this book was an edition of the Spanish translation of John Climacus' *Spiritual Ladder*, by Juan de Estrada. Yet this edition never existed. Augustine Davila Padilla, O. P. (d. 1604), originated this story in 1596 in his *Historia de la Fundacion y Discurso de la Provincia de Mexico* (Madrid, 1596); and this is not

the only mistake found in his book. We know for certain that Pablos arrived in Mexico not before the latter part of 1537 and printed in 1538 as his first books primers and prayer-books for the Indians. Naturally not a single copy of the supposed 1535 edition has ever been seen anywhere. But what counts more is the intrinsic improbability of Padilla's story. He says that Pablos printed the *Spiritual Ladder* for the novices of the Dominicans at Mexico. Yet in those days novices of religious Orders were employed to copy their spiritual books by hand. Besides the art of printing was introduced into Mexico first and last for the benefit of the Indians and Archbishop Zumárraga defrayed the expenses. The Mexican impression of 1535 is a bibliographical ghost which has haunted bibliographers this long while.

BRIEF NOTICES

AMERICAN ANTIQUARIAN SOCIETY, *Proceedings*. Vol. 40, n.s., Part II; Vol. 41, n.s., Part I. (Worcester, the Society, 1930, pp. 326; 1931, pp. 253.)

In addition to the minutes of proceedings, the second part of Volume 40 contains a narrative entitled "Van Braam Houckgeest, an Early American Collector", by Henry W. Kent; "Duff Green's *England and the United States*: With an Introductory Study of American Opposition to the Quintuple Treaty of 1841", by St. George L. Sioussat; "Benjamin Franklin Bache, a Democratic Leader of the Eighteenth Century", by Bernard Fay; and a collection of letters of Abijah Bigelow, member of Congress, to his wife, written between 1810 and 1815.

Volume 41, Part I, includes Henry W. Belknap's article "Philip English, Commerce Builder"; "James Sterling: Poet, Priest, and Prophet of Empire", by Lawrence C. Wroth; "Dr. Thomas Walker and the Loyal Company of Virginia", by Archibald Henderson; an account of "Apocryphal Voyages to the Northwest Coast of America", by Henry R. Wagner, illustrated with several interesting maps; and "Christopher Saur the Third" by James C. Knauss. (J. J. M.)

BARCK, OSCAR THEODORE, JR., *New York City 1776-1783*. (New York, Columbia University Press, 1931, pp. 267, $4.25.)

Once the British army entered New York in 1776, the city became an immense garrison. New York's story of the period, consequently, is social and economic rather than one of politics or of actual warfare. In a very readable style, Dr. Barck tells us about the British occupation. Thousands of Loyalists, many of whom had drifted into the city along with hundreds of soldiers, proved a serious problem for the military rulers. There was a shortage of homes; food and fuel were difficult to obtain and therefore high in price; all of which only increased the suffering of the citizens. Since hospitals and barracks were needed, dissenting churches, schools and homes were seized. But the Loyalists remained faithful to the Crown, defending its cause in the newspapers and pulpits, entertaining the soldiers at the theater, the tavern, and in their homes. Their loyalty, moreover, consisted not only in submission and in entertainment but also in actual military service. But their efforts were fruitless, for New York's Tory history closes with the departure for Nova Scotia and England of the vast majority of the Loyalists aided by the king to whom they had remained faithful.

Dr. Barck has told his story in a manner to attract both the casual reader and the historian. Perhaps the former may be annoyed by the too frequent citation of authorities; to the historian, however, since this period of New York's history is comparatively unknown, such references are welcome. The conclusions of the author, moreover, testify to the care taken to sift conscientiously all evidence for the truth. (HENRY P. FISHER, C. S. P.)

BEARDWOOD, ALICE, *Alien Merchants in England: 1350-1377.* (Cambridge, Mass., Medieval Academy of America, 1931, pp. 201.)

Ever since the late George Unwin centered so much attention on the economic side of the reign of Edward III, that particular period has been a fertile field to an increasing number of students of English economic history. This monograph of Miss Beardwood is probably the most extensive of the recent works of this nature. Largely from the fact that she considers them from a national rather than from the usual local point of view, the author presents quite a new aspect of the alien merchants. Since they were aliens, it would seem that it would be relatively easy to define their position before the law, but the privileges and liberties granted them by king and parliament complicated the situation. Investigation on this situation means entry into a very difficult field both from the legal and economic point of view, but the author succeeds not only in giving much light on the alien merchants, but has produced evidence that will call for a revision of many of our old ideas; a case in point is that regarding the responsibility of Edward III for the failure of the great Italian firms in 1346 and the alleged failure of the king to pay the money he owed them. The author is particularly to be congratulated on her success in discovering new evidence, both from the sources commonly used and such as are too little used. She seems to have acquired the habit of entering into fields where there is "no evidence to be found" and emerging with quite a number of new and illuminating facts—a feat too rarely tried. Chapters include Alien Merchants in England, the Place of Aliens in England's Foreign Trade, the Economic Privileges and Disabilities of Alien Merchants, the Denization of Alien Merchants, Alien Merchants Before the King's Bench, the Council and the Exchequer. A lengthy appendix, chiefly source excerpts, includes the final settlement between Richard II and the Bardi, a table of imports and exports from 1350 to 1377, a shipping agreement of 1357, a list of cases in the King's Bench to which alien merchants were parties and a list of alien merchants who were freemen in London and other cities. A good index completes the monograph. Students of English economic history are indebted to the Medieval Academy of America for another helpfful volume in its series of publications. (F. A. MULLIN.)

BELLOC, HILLAIRE, *Essays of a Catholic.* (New York, The Macmillan Co., 1931, pp. 319, $2.50.)

The opinions and judgments of Mr. Belloc on some of the vital, dynamic issues of the day form the subject-matter of this volume. It contains penetrating analyses from the Catholic viewpoint of such varied topics as the New Paganism, Church and State, Usury, Science and Truth, the Faith and Industrial Capitalism. Written in a militant vein, it advocates the reëstablishment of Catholicism as the religion and culture of the world. (W. S.)

BERTALANFFY, LUDWIG VON, *Nikolaus von Kues.* (Munich, George Miller, 1928, pp. 86.)

This short monograph is of importance and interest to students of history, biography, natural science and philosophy; for, all these four fields have been affected and influenced by this singular genius. The author prefaces the work with a vivid picture of the times in which Nicholas of Cusa lived,

and places briefly before the reader the sad conditions of Church and State. This feature, well executed, covers the first section of the monograph. The second section is devoted to the ecclesiastical activities of the man, specifically his reforms in the Church. At first at variance with the pope at the Council at Basle, Cusa becomes the Church's most ardent defender and reformer, and as a far-seeing statesman who did in the right spirit those things in behalf of the Church reform which Luther and Huss attempted. Significant it is, too, as the author observes, that Nicholas of Cusa installed all his reforms at a time when Huss was burnt at the stake and Luther not yet born. The third section of the monograph is devoted to Nicholas of Cusa as a scientist and philosopher. This is rather ably developed. The author shows that this genius is the precursor of that philosophic and scientific trend of thought which followed him in the work of Giordoni Bruno, Descartes, Spinoza, Leibnitz, Copernicus, Galileo, and Pascal. The fourth part is a reproduction of Cusa's *Globusspiel*. The author presents an objective picture of the man and his time, and places the cardinal in the historic background of his times. (J. HILLER.)

BUTTERFIELD, H., M. A., Fellow of Peterhouse, Cambridge, *The Whig Interpretation of History*. (London, G. Bell and Sons, 1931, pp. vi, 132, 4 *s.*).

What is discussed in this slender but brilliantly-written volume is "the tendency in many historians to write on the side of Protestants and Whigs, to praise revolutions provided they have been successful, to emphasise certain principles of progress in the past and to produce a story which is the ratification if not the glorification of the present." The five main chapters concern: the Underlying Assumption, the Historical Process, History and Judgments of Value, the Art of the Historian, and Moral Judgments in History. This is not a book for rapid reading; the author frequently compels his reader to ponder over a question raised, to applaud a clever hit, or to note a well-turned phrase. (L. F. S.)

COOKE, W. HENRY, and STICKNEY, EDITH P., Eds., *Readings In European International Relations Since 1879*. (New York, Harper and Brothers, 1931, pp. xxxiv, 1060, $4.00.)

This latest volume of Harper's Historical Series is a "collection of materials . . . for use in teaching a college course in European history covering the half century since the Congress of Berlin." The editors have divided their work into five well-chosen periods, the first of which deals with Diplomatic Europe, 1879-1914, the next three with the Great War, its immediate origins, its conduct and its settlement, and the last, entitled "Reorientation", with the years from 1920 to the middle of 1929. Consisting in great part of primary source material preceded by brief editorial notes, the collection will be found helpful, but incomplete. (JOHN J. MENG.)

DENISON, J. H., *Emotional Currents in American History*. (New York, London, Charles Scribner's Sons, 1932, pp. xvi, 420, $5.00.)

American history, written from a new viewpoint, is always welcome, even though complete agreement with the author is not invariably possible. Mr. Denison's book is decidedly stimulating and, if for no other reason, is

equally valuable because of that fact. The author writes: "Without impugning in any way the importance of other agencies such as commerce and industry upon the progress of America, it is the object of this book to suggest that emotion has played a part even more fundamental" (p. xi.). He develops his point in excellent fashion. (JOHN J. MENG.)

DRESSAIRE, R. P. LÉOPOLD, *Jérusalem à travers les siècles.* (Paris, Maison de la Bonne Presse, 1931, pp. vi, 519.)

Unlike most French authors writing about foreign countries, Father Dressaire has spent several years of research and study in Jerusalem and its suburbs, and the information contained in his book is both authentic and interesting. Divided into three parts, history, archeology, and sanctuaries, the book should prove a worthy companion to the traveler planning a trip to Jerusalem and a valuable addition to the library of the student interested in Palestine. There are 63 illustrations, 2 maps, an alphabetical index and a table of contents. A translation would be welcome. (PAUL A. BARRETTE.)

DUPLESSY, CANON EUGENE, *La Chasse aux Bévues.* (Paris, Pierre Téqui, 1932, pp. 228.)

In this little book, partly tragic in its contents and greatly inspirational in its method of presentation, Canon Duplessy, editor of *La Réponse*, has gathered the appalling blunders made by some French journalists when speaking on religion. Those errors reveal a dismal ignorance of religious matters but they ring true to all the tunes and semi-tunes of the orchestra of anti-Catholic fanaticism. Canon Duplessy deserves great praise for his fearless answers to the many onslaughts on Catholic dogmas and teachings. He seasons his remarks with sound Catholic doctrine and refutes each blunder with pedagogical dexterity. The book bears on its title-page a quotation from Clémenceau: "To be silent on a subject about which one knows nothing is not so easy as one might imagine." (PAUL A. BARRETTE.)

ESDAILE, ARUNDELL, M. A., *A Student's Manual of Bibliography.* (New York, Charles Scribner's Sons, 1931, pp. 383.)

This manual, prepared by one affiliated with the British Museum, is based upon lectures delivered to English students. The examples cited and the books selected to illustrate principles and forms of the science are therefore confined mostly to British bibliography. The work has useful chapters on paper, printing, illustrations, binding, collation, primary and secondary bibliographies; and an appendix which prints some examination questions and shows the various types of book papers—blank pages which may also be used by the reader for notes and addenda. For the American student this manual will not be found so useful as Van Hoesen and Walter, *Bibliography, Practical, Enumerative, Historical* (reviewed in this journal, XVIII, pp. 98-100). (L. F. S.)

Essays in Colonial History. Presented to Charles McLean Andrews by his Students. (New Haven, Yale University Press, 1931, pp. xiii, 345, $5.00.)

This is a volume of twelve essays offered to Professor Andrews on his retirement from the Farnam Professorship of American History at Yale.

All students of colonial history, wherever working, are greatly indebted to Professor Andrews. He has placed at their disposal an impressive list of scholarly publications; he first pointed out the insufficiency of colonial study which did not envisage the British Empire as a whole or which was based only on the relations of the mother country with the mainland colonies which in time established their independence, disregarding other colonies, several of which were held more important in the imperial scheme of commercial exploitation; he developed further than any other scholar an understanding of the executive side of the old British colonial system. By suggestion, advice, and kindly correction he has helped many a worker in the colonial field who was not privileged to profit by his stimulating teaching. For these and for the whole fraternity of historical scholars, Dr. Jameson speaks in a preface which characterizes the man and evaluates his great service as only this intimate could write.

The essays printed in this tribute are not perfunctory studies of frazzled themes: they are products of careful research by students who have inherited the creative scholarship of their master. Miss Barnes writes of Land Tenure in English Colonial Charters; Professor Rife discusses Land Tenure in New Netherland; Miss Calder tells of the Earl of Stirling and the Colonization of Long Island; Professor Pargellis gives information concerning the Four Independent Companies of New York; Miss Clarke interprets the Parliamentary Privilege in the American Colonies; Professor Labaree sheds new light on the Early Careers of the Royal Governors; Professor Lounsbury on the career of Jonathan Belcher, Junior, Chief Justice and Lieutenant Governor of Nova Scotia; Miss Clark explores the little-known subject of Impressment of Seamen in the American Colonies; Professor Gould sets forth the Economic Causes of the Rise of Baltimore; Professor Pitman adds to our knowledge of the Settlement and Financing of British West India Plantations; Professor Gipson treats of the Taxation of the Connecticut Towns, 1750-1775; and Professor Bond points out Some Political Ideals of the Colonial Period as They Were Realized in the Old Northwest. While honoring Professor Andrews, these contributors have at the same time increased their own fame. (L. F. S.)

FOAKES-JACKSON, F. J., *The Church in England.* (Cambridge University Press, 1931, pp. xii, 115.)

The distinguished Church historian of the Union Theological Seminary presents in this compact little volume a sketch of the development of Christianity in England since the Protestant Revolt. His chief concern, however, is the Church of England. "The History of English Christianity" he writes, "can only be really understood by an Englishman, who can respect even when he profoundly disagrees." The last chapter is entitled *Our Unhappy Divisions: The Problem of Reunion.* (P. G.)

GERSHOY, LEO, *The French Revolution, 1789-1799.* (New York, Henry Holt and Company, 1932, pp. xi, 111.)

Designed to supply a week's discussion of the French Revolution for college classroom use, this recent addition to *The Berkshire Studies in European History* is necessarily drawn with broad strokes. As an accurate factual

delineation, it is largely successful, though too much confidence should not be placed in the author's conceptions as to the underlying causes of the Revolution. An anti-Catholic bias is discernible at times, as when, in his conclusion (p. 100), Mr. Gershoy writes: "No movement may be held a failure that liberated them [Frenchmen] from the thralldom of a medieval Church." The statement is superfluous, and misleading. (JOHN J. MENG.)

GRUNEWALD, Dr. STANISLAUS, O.M.Cap., *Franziskanische Mystik.* (Munich, Naturrechts-Verlag, 1932, pp. 147.)

Though unassuming in its appearance, this little book presents a thorough study of Franciscan mysticism. The central figure in the study is St. Bonaventure who is presented as the authoritative interpreter of St. Francis of Assisi, and is analyzed as the greatest of all mystics, if not the father of mysticism. The work is prefaced by two chapters on the general concept of Catholic mysticism. A short chapter on Franciscan mysticism follows, as a necessary introduction to the analysis of the mysticism of St. Bonaventure. This division of the book unfolds the relation of mysticism to grace, the preparation for the reception of mystical graces, and the highest form of mystical experience: contemplation. This is again analyzed psychologically and theologically. Perhaps this is the real contribution of the author. The relation of faith to contemplation is treated from every angle and amply endorsed from reliable sources. The author sums up all the opinions previously advanced on the relation of the will to the intellect in the *Haupterlebniss* and concludes with his own opinion by leaning on Longpré and Maréchal. In addition to the thorough analysis of St. Bonaventure's mysticism, Dr. Grünewald appends a little chapter on mystic writers among the German-speaking Capuchins. The book is well indexed and the bibliography is invaluable to the student of mysticism. It is hoped that this precious and thorough volume will find a translator. (J. A. HILLER.)

HACKER, LOUIS M., Encyclopedia of the Social Sciences, and KENDRICK, BENJAMIN B., Women's College of the University of North Carolina, *The United States since 1865.* (New York, F. S. Crofts and Co., 1932, pp. xx, 775, $3.75.)

To the list of manuals of recent American history compiled by Lingley, Shippee, Paxson, Mead, and Haworth, a sixth, and more pretentious, study has been added. Professor Fox, the general editor of the publisher's history series, sums up the virtues of this manual when he says: "Few if any college textbooks rival this in the space devoted to such matters as philanthropy, religion, learning, the arts, taste, the influences shaping opinion, and the like, in our modern American life." The chapters covering these topics are refreshing; the bold, untraditional interpretation throughout will provoke and challenge the student to much reflective thinking.

The treatment is both chronological and topical. More attention is given to the real problems that have grown from political happenings than to the events themselves. Characterizations of public men are concise, yet sharply drawn. There are 10 maps and 36 tables, the latter presenting important information respecting population, agriculture, trade, etc., not usually to be found in any single volume. If the purpose of the study of recent history is

to lead to an understanding of the present, this text will fulfill that end. Emphasis is placed on the last fifteen years; indeed, the nearer the story approaches the "unfinished business of this very year", the more incisive and detailed becomes the treatment. A bibliography of standard and recently published books, divided according to chapter headings, covers 25 pages. An occasional obscurity creeps into the style; very few typographical errors were noted (p. 554, line 10, for "candidates" read "delegates"). Concerning the Catholic Church the statement is made (pp. 687-688): "The acceptance of the leadership of Rome and the important parts played by Roman Catholics in the politics of our municipalities made the faith conspicuous; nevertheless, the church's influence on modern living was hardly commensurate with its numbers and the apparent devotion of its members." (L. F. S.)

HAGEDORN, REV. EUGENE, O.F.M., *The Franciscans in Nebraska.* (Humphrey and Norfolk, Nebraska, *The Humphrey Democrat*, 1931, pp. 572, $6.00.)

In addition to the subject matter indicated by the title, this book includes a preface of one hundred and seventy pages entitled "Historical Sketches of Mid-Nebraska", by Francis M. Dischner. A vast amount of material, of unequal value, has been collected from a wide variety of sources—church records, directories, letters, newspapers and personal reminiscences, and is here reproduced at length. Consequently, the work takes on more of the character of a historical scrap-book than a history. As such, it will probably be treasured in the locality with which it deals, but will scarcely have a wider appeal. The make-up of the book is excellent. (F. A. MULLIN.)

HARRISON, HENRY, *Parnell Vindicated. The Lifting of the Veil.* (New York, Richard R. Smith, Inc., 1931, pp. viii, 447, $5.00.)

What purports to be the true story of the famous Parnell Divorce Case of 1880 is here set forth in most convincing fashion by Captain Harrison. It is an excellent example of textual criticism and literary detective work. (JOHN J. MENG.)

LIBBY, WALTER, Ph. D., *Introduction to Contemporary Civilization.* (New York, Alfred A. Knopf, 1929, pp. xiii, 272, xix.)

The list of manuals intended for use in college orientation courses has been keeping pace with the increasing number of institutions which have been introducing such courses. The present volume aims "to give a picture of the present world as a development out of the past". The author reviews the most important vocational activities and indicates the relation of these to the development of the sciences. There are bibliographical references at the end of each chapter; also some questions, suggestions for independent study, and topics for discussion. The chapter on Phases of Religion will require much modification on the part of the Catholic teacher.

LOESCHE, GEORG, *Geschichte des Protestantismus im vormaligen und im neuen Oesterreich*, third edition. (Vienna and Leipzig, Manz, 1930, pp. xvi, 811.)

The first edition of the late Professor Loesche's work appeared in 1902; the second in 1921. Although written with such constant and vehement outbursts against the Catholic Church that at times it makes difficult reading, it represents the researches of a lifetime and is undoubtedly the standard work

on the history of Protestantism in the lands of the old Hapsburg empire. (R. H. LORD.)

MENG, JOHN J., Ph. D., *The Comte de Vergennes: European Phases of his American Diplomacy.* (Washington, D. C., the Catholic University of America, 1932, pp. 129.)

There are groups of men in America who consider that the story of our Revolution has already been written. In one way or another the facts have been arranged to their satisfaction. Among the rising generation, however, a new school is appearing that refuses to accept conclusions reached by those who, blinded perhaps by tradition or prejudice, have failed to grasp the subject in its entirety.

Among this latter class is the author of the present study. The facts he put forth are not new, but they have been summarized and applied with an understanding and appropriateness that promises much for his future work. For the first time the relation of the European diplomacy of the Comte de Vergennes to the last battle of the Revolution is made clear. Large armies, a constant naval superiority, still vaster sums of money as pleaded for by Washington, were not needed. The political isolation of Great Britain, that great achievement of the diplomacy of the Comte de Vergennes, alone made the victory of Yorktown decisive. (ELIZABETH S. KITE.)

METZLER, JOHANNES, S.J., *P. Johannes Arnoldi, S.J., Blutzeuge der norddeutschen Diaspora 1596-1631.* (Paderborn, 1931, pp. xvi, 230.)

This book is remarkable as the first attempt to recount in critical manner the life and work of Father Arnoldi, S.J., one of the many forgotten martyred priests of the Protestant Revolt. Born at Warburg in the southeastern part of Westphalia on June 24, 1596, he later studied at the gymnasium and at the university of Paderborn where in 1617, he entered the Society of Jesus. After pursuing further studies at Fulda, Bamberg and Speyer, he was ordained priest in 1673 and became active in the missions at Sinsheim, Bocholt, Falkenhagen and Quackenbrück. In 1629, upon the re-establishment of the bishopric of Verden, the Jesuits settled in that city and Father Arnoldi attended the missions at Visselhövede, Neuenkirchen and Schneverdingen. On November 11, 1631, while returning to Verden from Visselhövede where he had said Mass, he was attacked and slain by a mob of Protestant peasants. Throughout the three hundred years intervening, belief in his martyrdom had been current in Verden. Now to this constant and strong tradition is added the present well-authenticated account of the author whose success in collecting so much reliable material is all the more surprising in view of the wholesale destruction of archives at the time of the Thirty Years' War. The book has several valuable illustrations and a good bibliography. (CLAUDE L. VOGEL, O.M.Cap.)

MIRSKY, D. S., *Russia: a Social History.* (London, The Cresset Press, 1931, pp. xix, 312, xxi.)

This is the first volume of the Cresset Historical Series, edited by Professor C. G. Seligman, the purpose of which is, not to give narrative histories of the conventional sort, but "to record the sociological, religious, and political background of the countries under review . . . to represent in its broadest outlines the changes undergone by a society as a whole."

This is an extraordinarily interesting work, full of verve and vigor, going straight to fundamental problems and disdaining merely picturesque or superflous details, fresh and stimulating in its views on hosts of questions, and abounding in facts and explanations that could only be given, perhaps by a Russian, and by one who knows the history and psychology of his fellow countrymen so well. It is scarcely a book to be recommended to a beginner in Russian history; but to anyone who is already fairly conversant with that subject, this volume will be a delight. (R. H. LORD.)

OTTO, RUDOLF, *Mysticism East and West.* (New York, the Macmillan Company, 1932, pp. xvii, 262.)

Here we have a comparative study of mysticism built on the analysis of the teachings of Eckhart as representative of Western thought and those of Sankara for the East. The author has evidently a great admiration for the German mystic. He has not the same sympathetic understanding of the religious system which was a deep and essential part of Eckhart's spiritual life. One wonders whether Doctor Otto, for all his wide reading and solid erudition, really has grasped the Catholic meaning of Sanctifying Grace and of the Beatific Vision. The study throughout is scholarly and interesting and concludes that while there are striking similarities in tendencies, conceptions and manners of expression between the Christian mystic and his brother of India, there are other essential elements of such divergence that Christian mysticism cannot be confounded with the mysticism of the East as substantially the same spiritual experience. (F. E. KEENAN, S.J.)

MORISON, SAMUEL ELIOT, *The Young Man Washington.* (Cambridge, Mass., Harvard University Press, 1932, pp. 43.)

An address delivered at Cambridge, February 22. As printed there are several notes relating to the portraits of Washington, Washington and the Church, etc. Professor Morison's characterization of this year's universal saint is restrained yet brilliant. At least we have been spared the usual sentimental and exaggerated twaddle respecting Washington's relations with his mother and his religion.

PRASAD, ISHWARI, Professeur à l'Université d'Allahabad, *L'Inde du VII^e au XVI^e Siècle.* Traduit sur la 2^e édition par H. de Saugy. [Tome VIII, 1 of *Histoire du Monde*, publié sous la direction de M. E. Cavaignac.] (Paris, 1930, pp. xxiii, 625, 50 francs.)

The best we can say with regard to this book without a preface, without introduction, bibliography or index, is that American readers will do well to read Prof. I. Prasad's contribution to the history of India, in its original English text. The fact that the work of the Professor of the University of Allahabad has in a short time gone through two English editions suffices to show that it is not without some intrinsic value. But in its present French garb, frankly, we do not relish it, and we know of no cultured Frenchman, in this country at least, to whom it might appeal. (HENRY HYVERNAT.)

PRINGLE, HENRY F., *Theodore Roosevelt.* (New York, Harcourt Brace, pp. x, 627, $5.00.)

The life of Theodore Roosevelt by Henry F. Pringle, which won the Pulitzer

prize for the best biography of 1931, to my mind is a masterpiece of English literature. The research work by the author is a little short of marvelous. A close study and scrutiny of this biography will exhibit an extraordinary development and transformation of mental character and physical growth, in the young man who was later to become one of the greatest executive officials of his country. In youth he was an almost helpless invalid, while in maturity, he acquired a well-nigh gigantic physique. His social characteristics at college made him more or less unpopular, but his manly traits in after years signalized him as one of the greatest personages that had ever attracted the attention of his admiring fellow citizens. His adolescence indicated a preference for the study of animal and bird nature, but his manhood preferred the study and mastery of his own fellow-men. Hence, from a naturalist he changed to a humanist as years rolled by. Upon selecting the game of a political career, he stepped down from the heights of his social and cultural environments, and picked up with the middle class of ward politicians. Only a man of acute vision could make such a contact, thereby laying the foundation of future triumphs. Conscious of his physical handicap, he bade farewell to the State Legislature, and betook himself to the Bad Lands of the Western Dakotas, where he was greeted as an ordinary "tender-foot". Not long there, he subdued the antagonistic attitude of the ranchmen of the wild prairie lands, and in time took his departure from that attractive group of untamed humanity, under the well merited title of Cowboy and Rough Rider of the Rockies. His spirit of Western chivalry clung to him to the last.

Swift as this transformation of corporeal and social nature had been, it was not a whit quicker or more profound than that of his mentality which was soon to display itself upon the horizon of national and world-wide politics. While police commissioner of New York City, he picked up the "Big Stick", and never laid it down during the rest of his official career. From police commissioner, he advanced to colonelcy of the U. S. Army, and afterwards led his conquering troups into the perturbed jungles of Cuba. Soon afterwards he took his seat in the chair of the Vice-Presidency of his nation, and soon again he was elevated to the executive head of his country.

As President, he had his own ups and downs, but his far-swung accomplishments were monumental in comparison with his few and insignificant failures. His policy of the "Square Deal" was typical of his character. His firm and defiant stand against the "predatory rich", the marauding monopolists, and the industrial oppressors, was no less conspicuous and effective. His international policies were equally just, firm, and tactful. He knocked the chip off Japan's shoulder by the creation and equipment of an adequate navy; but his treatment of Columbia, prior to the building of the Panama Canal, had not met with the approval which that Government, and even our own would have wished. To seek perfection in humanity, would be like sifting imperfection out of inanity. I personally thank Mr. Henry F. Pringle for his biography of that tower of American manhood, and personified keystone in the arch of good government—the immortal Theodore Roosevelt. (J. J. CURRAN.)

REPPLIER, AGNES, *Times and Tendencies.* (Boston, Houghton Mifflin Co., 1931, pp. 227, $2.00.)

In her latest volume of essays, Miss Repplier again shows that perfect style, lucid thought and gentle and devastating humor which have won her a prominent place in the world of letters. The essays cover a wide field, ranging from the entertaining "The Public Looks at Pills" and "The Unconscious Humor of the Movies" to the more serious analyses found in "The American Credo" and "On a Certain Condescension in Americans". A delightful book for those who prefer the essay. (W. S.)

SCHNABEL, FRANZ, *Deutschlands geschichtliche Quellen und Darstellungen in der Neuzeit.* Erster Teil: *Das Zeitalter der Reformation* 1500-1550. (Leipzig and Berlin, Teubner, 1931, pp. vi, 375.)

Like the familiar works of Wattenbach and Lorenz for the German Middle Ages, this book presents a critical appraisal of the chief original sources for German history during the period in question. Unlike his two predecessors, however, Professor Schnabel also passes in review the more outstanding secondary works dealing with that age, from Guicciardini to Burckhardt and Troeltsch. One notes with pleasure the large attention and the very just treatment accorded to representative historical scholars as Döllinger, Janssen, Denifle, and Grisar. It is safe to say that this book is indispensable to any teacher or student who wishes a thorough orientation in the literature and problems of German history in the first half of the sixteenth century. (R. H. LORD.)

SHORTER, ALLAN W., M.A., Assistant Keeper in the Department of Egyptian and Assyrian Antiquities, British Museum, *An Introduction to Egyptian Religion: an Account of Egypt during the Eighteenth Dynasty.* With 8 plates and 24 text illustrations. (New York, The Macmillan Company; London, Kegan Paul, Trench, Trübner and Co., 1932, pp. xv, 139.)

A small book in itself, large enough, however, for the purpose of the author who simply wished to satisfy both the general readers and the beginners in Egyptology. For the special benefit of the former class, the book has been stripped of all useless technicalities, for that of the latter, reference has been made for every matter of importance to a select bibliography placed after the chapter in which it is treated. Altogether Mr. Shorter has been very successful in his effort so to conduct his presentation of the subject, that even "the reader who knows nothing whatever of Egypt may feel enlightened not confused when he reaches the final page". All such as are striving to acquire a general culture, those in particular who feel the need of a general acquaintance with the religious systems of antiquity ought to read this book. Their task will be lightened by the well selected plates and illustrations, and above all by a copious index with which to refer back to points of interest overlooked in a first reading. (HENRY HYVERNAT.)

SMITH, MARGARET, M.A., Ph. D., *Studies in Early Mysticism in the Near and Middle East.* (London, The Sheldon Press, 1931, pp. viii, 263.)

In this book Doctor Smith seeks to establish the dependence of Islamism in its mystic spiritual life on Christian teaching and practice. Its chief

interest lies in the chapters on Sufism. The study is painstaking and based, for the most part, on original documents. However, on the question of her main thesis, the author hesitates to come to an apodictic conclusion. The book, throughout, is clouded by a faulty definition of mysticism. All mystics, we are told, are pantheistic in their basic metaphysics. This applies even to St. Augustine. Such a generalization can only result from a misinterpretation of the startling expressions made use of by those who strive to describe in ordinary language the indescribable intimacy of mystic communion with God. At least as far as Christian mystics are concerned, they expect to be interpreted not literally but in the light of their Faith and their general mentality. (F. E. KEENAN, S.J.)

SPAHR, WALTER EARL, Ph. D., Professor of Economics, New York University, and SWENSON, RINEHART JOHN, Ph. D., Professor of Government, New York University, *Methods and Status of Scientific Research, with Particular Application to the Social Sciences.* (New York, Harper, 1930, pp. xxi, 533, $4.00.)

This manual is designed for the beginner in research, particularly for students expecting to prepare for the master's or doctor's degree. It attempts to provide the principles of criticism most generally accepted, the proper technique to be used in applying these principles, and a general knowledge of the status of research in the fields of social science. The authors have given to the student a work that will be found most useful in supplying sound principles of methodology and in acquainting him with the trends and developments of present-day research. Some 150 pages are devoted to the use of a law library and to law research; more useful, in the opinion of the reviewer, would have been a section on archives, as distinguished from historical manuscripts—their nature, use, principles governing their care, some description of the more important depositories, especially the federal archives, etc. (L. F. S.)

TATSCH, J. HUGO, *Freemasonry in the Thirteen Colonies.* (New York, Macoy Publishing Co., 1929, pp. xx, 245, $3.00.)

TATSCH, J. HUGO, *The Facts about George Washington as a Freemason.* (New York, Macoy Publishing Co., 1931, pp. 94, $1.25.)

Conflicts between myths and facts in history are never ending; we give up our cherry tree and hatchet story with reluctance and like to watch Alfred the Great let the cakes burn, even though they were imaginary! Writers of not-so-long-ago afflicted the efforts of those who attempted to chronicle the story of Freemasonry with many similar myths; Oliver's obsession that the Order started in the Garden of Eden is even yet believed in uncritical circles!

So it is a relief to turn to any volume of history treating of Freemasonry which hews with proveable facts and lets the chips of myth fall where they may. Jacob Hugo Tatsch contributes two such.

The first is a study of the beginnings of Freemasonry in the original thirteen states, and while it does not, of course, settle the controversy as whether the organized Craft in America began in New Jersey and (or) Pennsylvania under Daniel Cox (or Coxe) in 1731 or in Massachusetts, under Henry Price, in 1733, it does throw a flood of light on the origins of the Order in the several

states. For the benefit of those readers who are not conversant with Freemasonry and its curious and interesting history, it may be said that no competent historian questions the fact that Freemasonry existed in Pennsylvania even before 1731; Franklin's *Pennsylvania Gazette* of December, 1730, speaks of "several lodges of *Freemasons* erected in this Province of Pennsylvania." But such lodges, meeting with no better authority than "immemorial custom" and the easy ways of the times, were not, and cannot be considered, as *organized* Freemasonry, by which phrase the historian understands a Craft existing by virtue of warrant or charter from some organized Grand Lodge.

However, Tatsch's book of the colonies does not make very much over the friendly controversy between the Keystone and Bay states, and passes on to the origins of the Craft in the other colonies. He paints a vivid and interesting picture of colonial days, and in addition, has collected an enormous amount of source material and references, so arranged that the student who desires "further light" (to use the Masonic phrase) has little difficulty in running down all that is known—from the historian's standpoint—of these beginnings. The book is a picture of times of which too much can hardly be written; it is a gathering together of thirteen histories to paint a portrait which is too often limned with but a feature or two, and has value not only as a reference work but as a romantic and dramatic sketch of the commencement of a movement which has spread far and wide in the United States.

The Facts About George Washington as a Freemason gathers under one cover much that has hitherto been scattered between such authorities as Callahan's *Washington, the Man and Mason*, Sasche's *Washington's Masonic Correspondence*, the various dedications of Book of Constitutions, Hunt's comprehensive *Grand Lodge of Iowa Bulletin* on Washington, Hayden's *Washington and His Masonic Compeers*, Brockett's *Lodge of Washington*, etc. Like the other volume, it pays no attention to the Washington Masonic myths; the cave in which the First President was supposed to have received or conferred degrees, the Irish Military Lodge story of an apochryphal Royal Arch ceremony, the "return under a flag of truce of Masonic chest captured in war from the British" story, and other tales which have no evidence of real value to support them, although, as may be said of many another unsupported historical fairy story, they *may* be true.

At this bicentennial time, when the American public is being well fed by the government with the true story of the Great American, such volumes are both timely and valuable, in that they do not attempt more than a dignified chronicle of historical data as a connection between colonial and Washington history and Freemasonry. Freemasons who are well informed know that there is no necessity to consider the Order as a tail to be hitched to Washington's kite. The value which the American Craft attaches to Washington's membership, and the undoubted influence which Freemasonry played in the troubled times of colonial history and the Revolution, appear the stronger as they are focussed only through facts without the magnifying glasses of enthusiastic but doubtful stories. Both the Craft at large, and students of early America, are indebted to Major Tatsch for two sane and authentic volumes. (CARL H. CLAUDY.)

TEPER, LAZARE, Ph. D., *Hours of Labor.* (Baltimore, The Johns Hopkins Press, 1932, pp. 92.)

This study is based on an investigation of thirteen industries in Baltimore and fourteen in North Carolina. The second part of the study computes from the data collected by the U. S. Bureau of Labor Statistics the average hours of labor for a number of selected industries for the period 1890-1928.

THURSTON, HERBERT, S.J., and LEESON, NORAH, *The Lives of the Saints.* Volume III, March. (New York, P. J. Kenedy and Sons, 1931, pp. xv, 460.)

This third volume of the corrected and amplified series of Alban Butler's *Lives* illustrates well the general character of the work performed by the editors. Of the 244 lives contained in the volume, 152 have been either rewritten or newly contributed. Father Thurston's preface notes that his indebtedness to Miss Leeson is greater in the present volume than in its predecessor: "She has rewritten nearly all the lives which appear in Butler, and has compiled most of the others—for example, those of St. John Joseph of the Cross, St. Clement Hofbauer, the Martyrs of North America, Blessed John Ogilvie, Blessed Nicholas von Flüe, Blessed Nicholas Owen, etc. My share in the work has for the most part been confined to selection, revision, and to providing the bibliographical notices which are printed in smaller type." Needless to add that these bibliographical notices are important because they represent present-day values, while the general revision exercised by Father Thurston assures the reader of conspicuous historical accuracy. (H. T. HENRY.)

UNION INTERNATIONALE D'ETUDES SOCIALES, *La Hiérarchie Catholique et le Problème Social.* (Paris, Editions Spes, 1931, pp. xvi, 336, 40 francs.)

In the first part of this remarkable bibliography of Catholic documents on social problems, are comprised, from the year 1891 to 1931, the encyclical letters of four popes, Leo XIII, Pius X, Benedict XV, Pius XI, and in the second, the pastoral letters of the bishops and archbishops of fourteen countries of the world. Besides its genuine interest to Catholic sociologists, this book is a fitting monument to the unity and catholicity of the doctrine of the church. It is well provided with references tables, onomastic, geographical, and analytical. We shall welcome in the next edition a more complete list of American documents and the inclusion of the documents of the English-speaking hierarchy of Canada. (PAUL A. BARRETTE.)

WALDBURGER, A., *Zwinglis Reise nach Marburg zum Gesprach mit Luther 1529.* (Zürich, Verlag Beer and Company, 1929, pp. 75.)

This brief sketch takes the reader back to the year 1529, when Zwingli made a hazardous journey from Zürich to Marburg. The author is not only very familiar with the documents he used, but displays a rather unusual knowledge of the country through which Zwingli travelled. This really is the purpose of the book: to picture the course of the journey and by recording conversation on the way depict to the reader the purpose of the meeting at Marburg and the leading religious thoughts of the day. At Marburg Zwingli met Luther, Butzer, Oecolampadius, Melanchton, Osiander, Hedio,

Sturm, Collin, and Landgraf Philipp. Though short, the work is well done and beautifully illustrated. (J. A. HILLER.)

WARD, CHRISTOPHER, *The Dutch and Swedes on the Delaware, 1609-64.* (Philadelphia, University of Pennsylvania Press, 1930, pp. xi, 393.)

The historian will not prefer this study to Amandus Johnson's *Swedish Settlements on the Delaware* nor to several documented accounts of the Dutch settlements, for there are no footnotes and the appended bibliography is not only meagre (omitting, for example, Dr. Jameson's life of Usselinx) and uncritical (George Bancroft's *History* and the *Historian's History* are mentioned to the exclusion of Channing and the *American Nation* series), but is lacking as well in manuscript references. But what a treat is in store for the general reader! And this in spite of a style that is often flippant and sometimes "smart".

The story begins with the discovery of Delaware Bay by Hudson who was paid $320 by the Dutch for his services, with a promise "to pay $80 more to his wife, if he never came back"; and ends with the surrender of the Dutch holdings by "silver-peg" Stuyvesant to the English in 1664. Especially delightful is the account of Gov. Johan Printz, "a man of brave size who weighed over four hundred pounds, with an eye as cold as an icicle . . . and a jaw that jutted like the prow of a ship," an easy target for the mosquitoes. When it was argued that the Dutch had come first, Printz replied that "the Devil was the oldest proprietor of Hell, but that he might have to give place to a younger one." The governor was more successful in withstanding the Dutch than he was in leading the Indians to Christianity. The latter failed to understand "why one man stood alone and talked so long and had so much to say, while all the rest were listening in silence." Puzzling to them also was the attitude of the Swedes and Dutch who regarded each other as heretic, "though somewhat less certainly hell-bent than the Roman Catholics". Also interesting is the picture of Governor Rising, the last of the governors of New Sweden, who was always in debt and whose sole ambition was "to complete his great Treatise" (on commerce). A delightful treat awaits the reader of this beautifully printed book. (L. F. S.)

WARREN, CHARLES, *Jacobin and Junto, or Early American Politics as Viewed in the Diary of Dr. Nathaniel Ames. (1758-1822).* (Cambridge, Mass., Harvard University Press, 1931, pp. 324.)

From the diary of a New England physician is woven an interesting insight into the political and social life of America at the time when politics and society were not only in a crude and formative stage, but also when politics shaped society and spelled success or failure. Federalist and Anti-Federalist sentiments and reactions are given new, more animated, and more personal value, by the piquant observations of the quaint doctor. Contemporary chronicles supplement and enliven the diary. *Jacobin and Junto* aids greatly in clarifying notions of a very heated period in our political progress. (M. N.)

WEST, WILLIS MASON, *A History of the American Nation.* (New York, The Ronald Press Company, 1931, pp. vii, 923, $6.00.)

In this volume Professor West is interested in the thesis that the early English settlers to this country, their political institutions with the constitu-

tional guarantees, form the foundation upon which American political history has been built. Professor West tells the story admirably and interestingly. But a history of the American nation should include every phase of the life of the American nation. One phase of that life of the utmost importance in the present day—religious freedom—is neglected by Professor West. Once out of the colonial period, Professor West seems to avoid it systematically. Religious freedom concerns members of the Catholic faith as much as it does members of the Protestant sects. It is true that Professor West states that religious freedom as well as democracy in America developed only after bitter struggle; that the "ferocious statutes" in England against Catholics found their letter and their spirit facsimiled in early English American politics; but when dealing with religious freedom as such Professor West appears to treat it only in its relations to members of the Protestant sects. Another omission is the neglect of Professor West to narrate contributions made to American life by the Catholic settlers of the land. Professor West's attempt to absolve Puritanism from its narrowmindedness, prejudice, and persecution seems to this reviewer rather ingenuous. Professor West says: "Not Puritanism but the Massachusetts plan of a theocratic state, must take the blame." (EDWARD BYRNE, C.S.P.)

WILLIAMS, JOSEPH J., S.J., *Whence the "Black Irish" of Jamaica?* (New York, Dial Press, Inc., 1932, pp. xii, 98, $2.00.)

In this little volume Dr. Williams has examined into the presence of a large number of common Irish surnames among the negroes of Jamaica, who, however, show an almost complete absence of Celtic facial traits. The explanation is found in the historical records of England, Ireland, and the West Indies, which show that during the Cromwellian régime, especially 1651-5, thousands of Irish men and women, boys and girls, were forceably deported to the West Indies (principally Barbados), and there sold to English planters as indentured servants bound out for a term of years to work in a tropical climate under living conditions which contemporaneous testimony shows to have been worse than those of their fellow-laborers, the negro slaves kidnaped from Africa; in the latter, forsooth, the planters considered they had a property right. From Barbados many of these ex-servants, thinking to better their condition, escaped to Jamaica; here, however, they found themselves treated as a subordinate and despised class, and appear to have been constrained to marry into the negro population. The reader cannot help but remark the dispassionate manner in which the excerpts from documents of the time are allowed to speak for themselves on this episode over which many an Englishman has blushed with shame, and many an Irishman's blood has boiled with indignation. A bibliography is appended, which is not intended to be complete and is somewhat discursive, but is adequate for the verification of the sources. (J. A. GEARY.)

WOOD, NORMAN, *The Reformation and English Education. A Study of the Influence of Religious Uniformity on English Education in the Sixteenth Century.* (London, George Routledge and Sons, 1931, pp. xiii, 365.)

The aim of this very interesting book—an abridged doctoral dissertation—is to "show how the Tudors, when faced with the problem of restoring re-

ligious unity in England after the breach with Rome, followed a consistent policy of controlling education in the interests of religious uniformity." From a study of the schools, universities, teachers, preaching, the book trade and the censorship, the author concludes that after the triumph of the Reformation the right of private judgment in religion, far from being established, was "specifically denied by the hierarchy of the English Church and refused by the State"; that freedom of speech, of teaching, of the pulpit, and of the press were equally denied; that "the Tudors were often more insistent upon outward semblances of Orthodoxy that were the Catholics themselves"; and that they seem to have believed that it was "better to have an unlettered people than one which sought to settle religious principles for itself." (R. H. LORD.)

PERIODICAL LITERATURE

MISCELLANEOUS

Is Mark a Complete Gospel? Martin Rist (*Anglican Theological Review*, Spring).

Tithes in Ancient and Modern Times. F. L. Gassler (*St. Louis Fortnightly Review*, April, May).

Was there Monotheism in Israel before Amos? Fleming James (*Anglican Theological Review*, Spring).

Early Israelite History: a New Light from Archaeology. W. J. Phythian-Adams (*Church Quarterly Review*, April).

Hagiography and Its Development. W. F. Rea, S. J. (*Irish Ecclesiastical Record*, April).

The Veneration of the Martyrs in the Ancient Church. J. P. Kirsch (*Clergy Review*, April).

Masters' Salaries and Student-Fees in Medieval Universities. Gaines Post. (*Speculum*, April).

Un procès de transfert monastique au XVIIIe siècle. León Deries (*Revue des Études Historiques*, January-March).

The Relation of Martin Luther to Evangelical Religion (concluded). Esther A. Selke (*Review and Expositor*, April).

Pope Pius XI and Foreign Missions. H. Ahaus (*Clergy Review*, May).

A Mexican Martyr of Catholic Action: Anacleto Gonzales. John Rimmer (*Month*, April).

The Jesuits in Paraguay. E. I. Watkin (*Pax*, June).

Maior y Vitoria ante la conquista de América. Pedro Leturia (*Estudios Ecclesiasticos*, January).

Columbus as Seen by His Contemporaries. Dorothy P. Howerth (*Bulletin of the Pan-American Union*, May).

EUROPEAN

Jeanne d'Arc et la conscience universelle. Pierre Champion (*Revue Mondiale*, May).

St. Denys the Great. J. P. Arendzen (*Clergy Review*, April).

The Pragmatic Sanction of Bourges. H. P. Scratchley (*American Church Monthly*, May).

La Cathedrale de Metz. J. de Pange (*Correspondant*, April).

Frédéric Ozanam and His Society. Archbishop Alban Goodier (*Month*, May).

La vraie figure de J.-K. Huysmans, Oblat de Saint-Martin de Ligugé. J. B. Monnoyeur (*Correspondant*, May).

La exclusiva dada por España contra el cardenal Giustiniani en el conclave de 1830-1831, según los despachos diplomáticos (continued). J. M. March (*Razón y Fe*, March, May).

Les Jésuites espagnols. Georges Savard (*Canada Français*, May).

Le separación de la Iglesia y del Estado. Luis Izaga (*Razón y Fe*, May).

Protestantism in Spain. C. H. D. Grimes (*Modern Churchman*, March).

Ludwig Pastor (1854-1928). W. Goetz (*Historische Zeitschrift*, band 145, heft 3).

San Rufino d'Assisi e le sue scolture. Marua Sanna (*Nuova Revista Storica*, January-February).

Saint Robert Francis Cardinal Bellarmine. M. Bodkin, S. J. (*Irish Monthly*, April).

Joachim of Flora: a Critical Survey. George La Piana (*Speculum*, April).

Trois audiences de Leon XIII. Charles Benoist (*Revue des Deux Mondes*, May).

Pius XI: a Modern Pope. P. W. Wilson (*Current History*, May).

BRITISH EMPIRE

The Anglo-Saxon Myth. Theodore Maynard (*Thought*, June).

Albert, the Saint of Science. H. A. Jules-Bois (*Commonweal*, April 20, 27).

St. Albert the Great: "Doctor Universalis". George Karp (*Month*, May).

Albert le Grand, l'homme de l'heure. Benoît M. Larose (*Canada Français*, May).

St. Albert the Great, Doctor of the Universal Church. Charles Bruehl (*Homiletic and Pastoral Review*, April).

The Scientific Work of St. Albert the Great, II. Hyacinth Casey, O. P. (*Irish Ecclesiastical Record*, May).

Masons and Apprenticeship in Medieval England. D. Knoop and G. P. Jones (*Economic History Review*, April).

A Visitation of St. Peter's Priory, Ipswich. C. R. Cheney (*English Historical Review*, April).

The Myth of Wycliffe. G. C. Heseltine (*Thought*, June).

Alexander Neckham in England. J. C. Russell (*English Historical Review*, April).

A Refugee English Carthusian (John Sidgreaves). H. C. Mann (*Pax*, May, June).

Some Notes on Pope's Religion. Mary Segar (*Dublin Review*, April).

The Mentality of J. H. Newman. C. B. Gwynne (*Churchman*, April).

The Independence of the Celtic Church. F. R. Montgomery Hitchcock (*Churchman*, April).

John Brenan, Bishop of Waterford, 1671-1693: Archbishop of Cashel, 1677-1693. P. Power (*Irish Ecclesiastical Record*, April, May).

UNITED STATES

Kino of Pimeria Alta: Apostle of the Southwest. R. K. Wyllys (*Arizona Historical Review*, April).

German Catholics in Colonial Louisiana (1721-1803). J. M. Lenhart, O. M. Cap. (*Central-Blatt and Social Justice*, April, May).

Charles Carroll of Carrollton: a Centenary. Florence Gilmore (*Ave Maria*, May 28).

The Reverend John Thayer (continued). H. F. Blunt (*Magnificat*, April).

The True Father of Chicago (Thomas J. V. Owen of Kaskaskia). J. R. Haydon (*Thonght*, June).

Basil Giard and His Land Claim in Iowa. P. L. Scanlan (*Iowa Journal of History and Politics*, April).

Letters to Bishop Henni (continued). P. L. Johnson (*Salesianum*, April).

An Ordination Sixty Years Ago. J. A. McVann, C. S P. (*Missionary*, May). Father Walter Elliott, C. S. P.

Did We Lose 18,000,000 Catholics before 1870? Gerald Shaughnessy, S. M. (*Ecclesiastical Review*, May).

The Spirit of Bishop Shahan. Speer Strahan (*Commonweal*, June 1).

Bishop Shahan: American Catholic Educator. P. J. McCormick (*Catholic Educational Review*, May).

George Washington and the French Engineers: Duportail and Companions. E. S. Kite (*Records of the American Catholic Historical Society*, March, to be published in six installments from unpublished sources.

BOOKS RECEIVED

(Mention here does not preclude extended notice in the REVIEW.)

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Adam, Karl, *Saint Augustine: The Odyssey of His Soul* (New York: Macmillan Co., 1931, pp. 65. $1.00).

Aertnys, Joseph, C. SS. R., *Theologia Moralis S. Alfonsi de Ligorio.* Tom. I and II. (Turin: Casa Editrice Marietti, 1932, pp. viii, 1584).

Ault, Warren, *Europe in the Middle Ages* (Boston: D. C. Heath & Co., 1932, pp. vii, 633. $3.48).

Autobiography of Peggy Eaton, With a preface by Charles F. Deems (New York: Scribners, 1932, pp. ix, 216. $2.50).

Brosnan, Cornelius J., *Jason Lee: Prophet of the New Oregon* (New York: Macmillan Co., 1932, pp. x, 348. $3.00).

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Code, Rev. Joseph B., *The Veil is Lifted* (Milwaukee: Bruce Publishing Company, 1932, pp. xvi, 161. $1.25).

Callahan, James Morton, *American Foreign Policy in Mexican Relations* (New York: Macmillan Co., 1932, pp. x, 644. $4.00).

Du Fourcq, Albert, *Histoire Moderne de l'Eglise* (Paris: Librairie Plon, 1932, pp. 704).

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Iltis, Hugo, *Life of Mendel: Pioneer in Heredity.* Translated by Eden and Cedar Paul (New York: W. W. Norton & Co., 1932, pp. 336. $5.00).

Kirkland, E. C., *A History of American Economic Life* (New York: F. S. Crofts & Co., 1932, pp. ix, 757. $3.75).

Kleist, James A., S. J., *The Memoirs of St. Peter* (Milwaukee: Bruce Publishing Co., 1932, pp. xiv, 216. $2.50).

Kenney, James F., Ed., *The Founding of Churchill* (Toronto: N. M. Dent & Sons, 1932, pp. x, 213. $2.50).

Lawes, Lewis, *20,000 Years in Sing Sing* (New York: Ray Long and R. Smith, Inc., 1932, pp. x, 412. $3.00).

Lee, Thomas F., *Latin American Problems: Their Relation to our Investors' Billions* (New York: Brewer, Warren & Putnam, 1932, pp. 337. $2.50).

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Poszter, P. Dr. Emerico, *Chrestomathia Bernardina S. Bernardi Abbayis Claravallensis Doctoris Melliflui* (Turin: Marietti, 1932, pp. 389).

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CONTRIBUTORS OF ARTICLES AND MISCELLANY

Dr. James F. Kenney, Director of Publicity and Historical Research, Public Archives of Canada, Ottawa, Canada, President of the American Catholic Historical Association for the year 1932, is a graduate of the Universities of Toronto and Columbia. Among his writings are: *Catalogue of Pictures in the Public Archives of Canada with an introduction and notes.* Part I, 1925; and *The Sources for the Early History of Ireland,* Vol. I, 1929.

Very Reverend Edmund J. Walsh, S. J., Vice-President of Georgetown University, Washington, D. C., founder and regent of the Foreign Service School of that university, has for years been the accredited representative of the Holy See to treat with the Soviet Government in Russia on Catholic interests; he is the director of the papal relief commission for Russia and Mexico, and past-president of the Near-East Relief Association. Among his published works are: *The Fall of the Roman Empire* and *The Last Stand,* and the *History of Soviet Russia.* His *Reply to George Bernard Shaw* which was recently broadcasted, is now printed in pamphlet form.

Very Reverend Charles L. Souvay, C. M., D. D., Rector of Kenrick Seminary, Webster Groves, Missouri, is one of the founders of the Association. Dr. Souvay helped also to found the St. Louis Catholic Historical Society and was editor of its quarterly *Review.* He is one of the promoters of the Cause of Mother Seton and Father Felix de Andreis, the celebrated St. Louis missionary.

Rev. Francis S. Betten, S. J., Marquette University, Milwaukee, Wisconsin, has spent a half-century in historical study, research and authorship. He has taught principally since 1898 at Canisius College, Buffalo, John Carroll University, Cleveland, Ohio, and in Marquette University, Milwaukee, where he is now professor of history.